Light for them that ſit in Darkneſs:

OR, A

DISCOURSE

OF

JESUS CHRIST;

AND

That he undertook to accompliſh by himſelf the Eternal Redemption of Sinners.

ALSO,

How the Lord Jeſus addreſſed himſelf to this Work; with undeniable Demonſtrations that he performed the ſame.

Objections to the Contrary, Anſwered:

BY

JOHN BUNYAN.

Chriſt hath redeemed us from the Curſe of the Law, being made a Curſe for us, Gal. 3. 13.

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BIBLIOTHECA BODL

The Author to the Reader.

Gentle Reader,

IT *was the great care of the Apoſtle* Paul *to deliver his Goſpel to the Churches* in its own ſimplicity, *becauſe*, SO *it is the Power of God unto Salvation to every one that believeth. And if it was* his *care* ſo *to deliver it to us, it ſhould be* ours *to ſeek* ſo *to continue it: And the rather, becauſe of the Unaptneſs of the Minds even of the Saints themſelves to retain it without commixture. For, to ſay nothing of the Projects of Hell, and of the cunning craftineſs of ſome that lie in wait to deceive, even the Godly themſelves, as they are dull of hearing, ſo much more dull in receiving, and holding faſt the ſimplicity of the Goſpel of Jeſus Chriſt: from their Senſe, and Reaſon, and Unbelief, and Darkneſs, ariſe many imaginations, and high thoughts which exalt themſelves againſt the Knowledg of God, and the Obedience of Jeſus Chriſt, wherefore they themſelves have much ado to ſtand compleat in all the Will of God. And were they not concerned in electing love, by which they are bound up in the Bundle of Life, and bleſſed with the Enjoiments of Saving Grace, which enlighteneth their*

Souls, and maintaineth their Faith and Hope, they would not only be aſſaulted, and afflicted with their own Corruptions, but as others, overcome thereby.

Alas! How ordinary a thing is it for Profeſſors to fall from the Knowledg they have had of the Glorious Goſpel of the Bleſſed God, and to be turned unto Fables, Seducing-Spirits, and Doctrines of Devils through the Intoxications of Deluſions, and the Witchcrafts of falſe Preachers.

Now this their ſwerving from the Goſpel, ariſeth:

1. *Either from their not-having,* or (*having*) *not-retaining, the true Knowledg of the Perſon of the Lord Jeſus Chriſt: Or,*

2. *From their not believing the true Cauſes of his Coming into the World, with his Doing, and Suffering there. Upon one, or both theſe accounts, I ſay, it is that they everlaſtingly periſh: for if they have not, and do not alſo retain the Knowledg of his Perſon, they want the* HE, *on whom if they believe not, they muſt die in their Sins: And if they know not the Reaſon of his Coming, Doing, and Suffering, they are in the ſame condition alſo.*

Now thoſe Profeſſors that have had ſome Knowledg of theſe things, and yet have loſt them, it hath come thus to paſs with them, becauſe they firſt loſt the Knowledg of themſelves, and of their Sins.

They know not themſelves to be ſuch, nothing-ones, *as the Scripture reporteth them to be, nor their Sins to be ſo heinous as the Law hath concluded:*

Therefore they either turn again with the Dog to his Vomit, or adhere to a few of the Rags of their own Fleſhly Righteouſneſs, and ſo become pure in their own Eyes, yet are not purged by Blood, from their Filthineſs.

For the Perſon and Doings of Jeſus Chriſt are only precious to them that get and retain the true Knowledg of themſelves, and the due Reward of their Sins by the Law: Theſe are deſolate, being driven out of all, theſe embrace the Rock inſtead of a Shelter; the Senſible Sinner receiveth him joyfully.

And becauſe a miſcarriage in this Great Truth, is the moſt dangerous and damning Miſcarriage: therefore ſhould Profeſſors be the more fearful of ſwerving aſide there-from. The Man that rejecteth the true Knowledg of the Perſon of the Lord Jeſus, and the Cauſes of his Doing and Suffering in the World, takes the next way to be guilty of that Tranſgreſſion, that is not to be purged with Sacrifice for ever. That FEARFUL *Tranſgreſſion, for which is left* NO *Offering* AT ALL, *nor any thing to be expected by the Perſon tranſgreſſing, but fearful Judgment, and fiery Indignation which ſhall devour the Adverſary.*

Now for their ſakes that have not ſinned this Sin, for their ſakes that are in danger thereof, but yet not overcome; for their ſakes have I written this little Book, wherein is largely, and yet with few words, diſcovered the Doctrine of the Perſon, and Doings and Sufferings of Chriſt with the true Cauſe thereof,

alſo a removal of thoſe Objections that the crafty Children of darkneſs have framed againſt the ſame.

And I have been the more plain and ſimple in my writing, becauſe the Sin againſt the Holy Ghoſt is in theſe days, more common than formerly, and the Way unto it more beautified with colour, and pretence of Truth. I may ſay of the way to this Sin, it is, as was once the Way to Jeruſalem, ſtrewed with Boughs and Branches, and by ſome there is cried a kind of Hoſanna *to them that are treading theſe Steps to Hell. Oh the plauſible Pretences, the golden Names, the feigned Holineſs, the demure Behaviours mixt with damnable Hypocriſie, that attends the Perſons that have forſaken the Lord Jeſus, that have deſpiſed his Perſon, trampled upon him, and counted the Blood of the Covenant, wherewith he was Sanctified, an Unholy thing! They have crucified him to themſelves, and think that they can go to Heaven without him; yea, pretend they love him, when they hate him; pretend they have him, when they have caſt him off; pretend they truſt in him, when they bid defiance to his Undertakings for the World.*

Reader, let me beſeech thee to hear me patiently; read, and conſider, and judg. I have preſented thee with that which I have received from God, and the Holy Men of God, who ſpake as they were moved by the Holy Ghoſt do bear me witneſs. Thou wilt ſay, all pretend to this: Well, but give me the hearing, take me to the Bible, and let me find in thy

Heart

Heart no favour, if thou find me to ſwerve from the Standard.

I ſay again, receive my Doctrine, I beſeech thee in Chriſt's ſtead receive it; I know it to be the Way of Salvation. I have ventured my own Soul thereon with gladneſs, and if all the Souls in the World were mine as mine own Soul is, I would through God's Grace venture every one of them there. I have not writ at a venture, nor borrowed my Doctrine from Libraries. I depend upon the ſayings of no man: I found it in the Scriptures of Truth, among the true ſayings of God.

I have done when I have exhorted thee to pray, and give heed to the Words of God as revealed in the Holy Writ. The Lord Jeſus Chriſt himſelf give thee Light and Life by Faith in him; to whom with the Father and the good Spirit of Grace be Glory and Dominion now and for ever: Amen.

Joh. Bunyan.

The ERRATA.

Page 3. line 16. for *lighteſt*, read *higheſt*.
Pag. 5. l. 25. after *and*, read *it*.
Pag. 11. l. 3. for *then*, read *there*.
Pag. 22. l. 1. for *hateſt*, read *perſecuteſt*.
Pag. 40. l. 11. for *Jeſus*, read *Juſtice*.
Pag. 61. l. 2. for *mean*, read *meer*.
Pag. 66. l. 6. for *then*, read *thou*.
Pag. 77. l. 27. for *feigned*, read *unfeigned*.
Pag. 121. l. 24. leave out *if*.
Pap. 161. l. 17. read 1 *Pet.* 1 12.

LIGHT for them that ſit in DARKNESS.

Of this Man's Seed, hath God according to his promiſe, raiſed unto Iſrael *a Saviour, Jeſus.* Acts 13. 32.

THeſe Words are part of a Sermon, which *Paul* preached to the People that lived at *Antioch* in *Piſidia*; where alſo inhabited many of the Jews. The Preparation to his Diſcourſe he thus begins; *Men of Iſrael, and ye that fear God give audience*, ver. 16. by which having prepared their minds to attend, he proceeds and gives a particular relation of Gods peculiar dealings with his People *Iſrael*, from *Egypt* to the time of *David* their King; *of whom* he treateth particularly.

That he was the *Son of Jeſſey*, that he was *a King*, that *God raiſed* him up in mercy, that God gave *Teſtimony of him*, that he was a Man after God's *own heart*, that he ſhould *fulfil* all his Will, ver. 22.

And this he did of purpoſe, both to ingage them the more to attend, and becauſe they well knew that of the fruit of his Loins *God had promiſed the Meſſiah ſhould come*.

Having thus therefore gathered up their minds to hearken, he preſenteth them with his Errand; to wit, *That the Meſſiah was come*, and that the promiſe was indeed fulfilled, *that a Saviour ſhould be born to Iſrael*.

Of this Man's Seed (ſaith he) *hath God according to the promiſe raiſed unto Iſrael a Saviour, Jeſus*.

In this Aſſertion he concludeth,

1. That the Promiſe had kept its due courſe in preſenting a Saviour to Iſrael; to wit, in *Davids* Loins; *Of this Man's Seed*.

2. That the time of the Promiſe was come, and the Saviour was revealed; *God hath raiſed unto Iſrael a Saviour*.

3. That Jeſus of *Nazareth*, the Son of *Joſeph* was he: *He hath raiſed unto Iſrael a Saviour, Jeſus*.

From theſe things we may inquire for the explication of the Words.

1. What *this* Jeſus is.

2. What it was for *this* Jeſus to be of the *Seed of* David.

3. What it was for *Jeſus* to be of this Man's Seed *according to the promiſe*.

4. And what it was for him to *be raiſed unto Iſrael*.

Theſe

Theſe things may give us light into what ſhall be ſpoken after.

Queſt. 1. Firſt, *What this Jeſus is.*

He is God, and had Perſonal Being from before all Worlds; therefore not ſuch an one as took being when he was formed in the World; *He is God's natural Son.* The Eternal Son of his Begetting, and Love. *God ſent forth his Son*; he was, and was his Son, before he was Revealed. *What is his Name, and what is his Sons Name, if thou canſt tell?* Prov. 30. 4. Ezek. 21. 10. He hath an Eternal Generation, ſuch as *none can declare*: not Man, not Angel, *Iſa.* 53. 8. He was the delight of his Father before he had made either Mountain or Hill. *While as yet he had not made the Earth, or the Fields, or the higheſt part of the Duſt of the World, all things were made by him, & without him was not any thing made that was made, & he is before all things, and by him all things conſiſt.* It is he with whom the Father conſulted when he was about to make Man; when he intended to overthrow *Babel*, and when he ſent *Iſaiah* to harden the Hearts of *Iſrael*, *Pro.* 8. 26. *Joh.* 1. 3. *Heb.* 1. 2, 3. *Col.* 1. 17. *Gen.* 1. 26. and 11. 7. *Iſa.* 6. 8. This is the Perſon intended in the Text. Hence alſo he teſtifies of himſelf, that he came down from the Father; that he had Glory with him before the World was. And *what and if you ſhall ſee the Son of Man aſ-*

cend up where he was before, John 16. 28. Chap. 17. 5. Chap. 6. 62.

Queſt. Secondly, *What was it for Jeſus to be of* Davids *Seed?* To be of *Davids Seed*, is to ſpring from his Loins, to come of his Race according to the Fleſh: and therefore as he is *Davids* God, ſo likewiſe is he *Davids* Son; the *Root*, and alſo the *Off-ſpring of* David: And this the Lord himſelf acknowledgeth; ſaying, *I am the Root*, or God, *and the Off-ſpring*, and Son *of* David, *and the Bright and Morning Star*, Revel. 22. 16. This is indeed the great Myſtery, the Myſtery of Godlineſs. *If* David *called him Lord, how is he then his Son?* ſee Luk. 2. 4. Rom. 1. 3. 2 Tim. 2. 8. Matt. 22. 45.

And hence it is that he is ſaid *to be wonderful*, becauſe he is both God and Man in one Perſon. *To us a Child is born, to us a Son is given, and the Government ſhall be upon his Shoulder, and his Name ſhall be called Wonderful*, Iſa. 9. 6. Wonderful indeed! Wonderful God, Wonderful Man, Wonderful God-Man, and ſo a Wonderful Jeſus & Saviour. He alſo hath wonderful Love, bore wonderful Sorrows for our wonderful Sins, and obtained for *his* a wonderful Salvation.

Queſt. 3. Thirdly, *What it was for Jeſus to be of this Mans Seed according to the Promiſe.*

1. This Word [Promiſe] doth ſometimes comprehend all the Promiſes which God made to our Fathers from the firſt Promiſe to the laſt; and

ſo

ſo the Holy Ghoſt doth call them. The Promiſe made unto the Fathers, God hath fulfilled the ſame to us their Children, *Acts* 13. 32, 33.

2. But the word Promiſe here, doth in ſpecial intend that which God made to *David* himſelf. *Men and Brethren*, ſaid Peter, *let me freely ſpeak unto you of the Patriarch* David, *that he is both dead and buried, and his Sepulcher is with us unto this day: therefore being a Prophet, and knowing that God had ſworn with an Oath to him, that of the Fruit of his Loins according to the Fleſh, he would raiſe up Chriſt to ſit on his Throne; he ſeeing this before, ſpake of the Reſurrection of Chriſt, &c.* Acts 2. 29, 30.

Queſt. Fourthly, *What it was for Jeſus to be raiſed thus up of God to* Iſrael.

Here we have two things to conſider of.

1. Who *Iſrael* is.

2. What it was for Jeſus to be raiſed up unto them.

1. *Who* Iſrael *is.* By *Iſrael* ſometimes we ſhould underſtand the whole Stock of *Jacob*, the Natural Children of his Fleſh; for that name they have of him; for he obtained it when he wreſtled with the Angel and prevailed (*Gen.* 32.) and remained with his Seed in their Generations.

2. By *Iſrael* we are to underſtand all thoſe that God hath promiſed to Chriſt. The Children of *the Promiſe are counted for the Seed*, the elect Jews and Gentiles. Theſe are called *the Iſrael of God*,

and the Seed of *Abraham*, whom Jeſus in ſpecial regarded in his undertaking the work of Mans Redemption, *Rom.* 9. 6. *Gal.* 6. 16. *Heb.* 2. 14, 15, 16.

2. What it was for Jeſus to be raiſed up unto them.

This word, *raiſed up*, is diverſly taken in the Scripture.

1. It is taken for *ſending*, as when he ſaith, he raiſed them up Judges, Saviours, and Prophets; he means, he ſent them ſuch, (*Judges* 2. 16, 18. *Chap.* 3. 9, 15. *Amos* 2. 11.) and thus he raiſed up Jeſus; that is, *he ſent him. I came not*, ſaith he, *of my ſelf, but he ſent me. But the Father which ſent me gave me a commandment*, Jo. 12.

2. To be raiſed up intimateth one *inveſted with power and authority*. Thus he raiſed up *David* to be the King of *Iſrael*; he anointed him & inveſted him with Kingly Power, 1 *Sam.* 16. 13. *Acts* 13. 22. And thus was Jeſus Chriſt raiſed up: Hence he is called, *the Horn of Salvation*: *He hath raiſed up for us an Horn of Salvation in the Houſe of his Servant* David, Luk. 2. 69.

3. To be raiſed up intimateth quickning and ſtrengthening, to oppoſe and overcome all oppoſition. Thus was Jeſus raiſed up from under Sin, Death, the rage of the World, and Hell, that day that God raiſed him out of the Grave.

Thus therefore was Jeſus raiſed up to *Iſrael*; that is, he was ſent, authorized, and ſtrengthned to,

to, and in the work of their Salvation, to the compleating of it.

The words thus opened, do lay before us theſe two Obſervations.

Firſt, *That in all Ages God gave his People a Promiſe, and ſo ground for a believing remembrance that he would one day ſend them a Saviour.*

Secondly, *That when Jeſus was come into the World, then was that Promiſe of God fulfilled.*

To begin with the Firſt, *That in all Ages God gave his People a Promiſe, and ſo ground for a believing remembrance, that he would one day ſend them a Saviour.*

This *Zacharias* teſtifies when he was filled with the Holy Ghoſt; for ſpeaking of the Meſſias, or the Saviour, he ſaith, *That God ſpake of him by the mouth of all the Prophets which have been ſince the World began*: To which I will add that of *Peter*; *Yea, and all the Prophets from* Samuel, *and theſe that follow after, as many as have ſpoken, have likewiſe foretold of theſe days*, Luk. 2. 69, 70. Acts 3. 24.

From theſe Texts it is evident that in every Generation or Age of the World, God did give his People a Promiſe, and ſo ground for a believing-remembrance that he would one day ſend them a Saviour: for indeed the Promiſe is not only a ground for a remembrance, but for a believing-remembrance: what God ſaith is ſufficient ground for Faith, becauſe he is Truth and cannot lye or repent. But that is not all, his

Heart was engaged, yea all his Heart, in the Promiſe which he ſpoke, of ſending us a Saviour.

From this Obſervation I ſhall make inquiry into theſe three things.

1. *What it is to be a Saviour.*

2. *How it appears that God in all Ages gave his People a Promiſe that he would one day ſend them a Saviour.*

3. *That this was ground for a believing remembrance that a Saviour ſhould one day come.*

Firſt, *What it is to be a Saviour.*

This word Saviour is eaſie to be underſtood, it being all one with Deliverer, Redeemer, &c. *A Saviour*, *Jeſus*; both words are of the ſame ſignification, and are doubled, perhaps to teach us, that the Perſon mentioned in the Text, is not called *Jeſus* only to diſtinguiſh him from other Men (for names are given to diſtinguiſh) but alſo, and eſpecially to ſpecifie his Office: his Name is Saviour, becauſe it was to be his Work, his Office, his Buſineſs in the World. *His Name ſhall be called Jeſus, for he ſhall ſave his People from their ſins*, Matt. 1. 21.

Secondly, This word *Saviour* is a word ſo large, that it hath place in all the undertakings of Chriſt; for whatever he doth in his Mediation, he doth as a Saviour. He interpoſeth between God and Man as a *Saviour*. He engageth againſt Sin, the Devil, Death, and Hell, *as a Saviour*, and triumphed over them by himſelf as a *Saviour*.

Thirdly,

Thirdly, The word *Saviour*, as I ſaid, is all one with Redeemer, Deliverer, Reconciler, Peace-maker, or the like; for though there be variation in the terms, yet *Saviour* is the intendment of them all. By *Redeeming* he becoms *a Saviour*, by *Delivering* he becomes *a Saviour*, by *Reconciling* he becomes a *Saviour*, and by *making Peace* he becometh a *Saviour*: But I paſs this now, intending to ſpeak more to the ſame queſtion afterwards.

Secondly, How it appears that God in all Ages gave his People a Promiſe that he would one day ſend them a Saviour.

It appears evidently, for ſo ſoon as man had ſinned, God came to him with an heart full of Promiſe, and continued to renew, and renew, till the time of the promiſed Meſſias to be revealed was come.

He promiſed him under the name of the Seed of the Woman, after our firſt Father had ſinned: *I will put enmity between thee and the Woman, and between thy Seed and her Seed, it ſhall break thy Head, and thou ſhalt bruiſe his Heel* (Gen. 3. 15.) This the Apoſtle hath his eye upon when he ſaith, *When the fulneſs of the time was come, God ſent forth his Son made of a Woman, made under the Law, to Redeem them that were under the Law*, Gal. 4. 4.

2. God renewed this Promiſe to *Abraham*, and there tells him Chriſt ſhould be his Seed; ſaying,

In

In thy Seed ſhall all Families of the Earth be bleſſed, (Gen. 12. 3.) Now ſaith *Paul*; *To Abraham and his Seed was the Promiſe made; He ſaith not unto Seeds, as of many, but as of one, and to thy Seed, which is Chriſt*, (Gal. 3. 16.)

3. He was promiſed in the time of *Moſes* under the name of a Prophet; *I will raiſe them up* (ſaith God to him) *a Prophet of their Brethren like unto thee*: This *Peter* expounds of Chriſt, for *Moſes* truly ſaid unto the Fathers: *A Prophet ſhall the Lord your God raiſe up unto you of your Brethren like unto me, him ſhall you hear in all things whatſoever he ſhall ſay unto you*, Deut. 18. 18. Acts. 3. 22.

4. He promiſed him to *David* under the Title of a Son; ſaying, *I will be to him a Father, and he ſhall be to me a Son*: For this the Apoſtle expounded of the Saviour; ſaying, *Thou art my Son, this day have I begotten thee*: and again, *I will be to him a Father, and he ſhall be to me a Son*, 2 Sam. 7. 14. Heb. 1. 5.

5. He was promiſed in the days of *Uzziah*, *Jotham*, *Ahaz*, and *Hezekiah*, Kings of *Judah*.

1. By the name of a Branch. *In that day ſhall the Branch of the Lord be Beautiful and Glorious*, Iſa. 4. 2.

2. Under the name of the Son of a Virgin. *Therefore the Lord himſelf ſhall give you a Sign; Behold a Virgin ſhall conceive and bear a Son, & thou ſhalt call his Name* Emmanuel. This *Matthew* expounds

pounds of Chriſt, *Iſa.* 7. 14. *Matt.* 1. 22.

3. He was promiſed under the name of a Rod. *Then ſhall come forth a Rod out of the Stem of* Jeſſe, *and a Branch ſhall grow out of his Roots, and the Spirit of the Lord ſhall reſt upon him.* This anſwereth the Text, *David* was the Son of *Jeſſe*, and Chriſt the Son of *David*, *Iſa.* 11. 1, 2.

4. He is promiſed under the Title of a King. *Behold, a King ſhall rule in righteouſneſs; and a Man ſhall be for a hiding-place from the Wind, and a covert from the Tempeſt, as Rivers of Waters in a dry place, as the ſhadow of a great Rock in a weary Land,* Iſa. 32. 1, 2.

5. He was promiſed under the name of an Elect Servant. *Behold, my Servant whom I uphold, mine Elect in whom my Soul delighteth; I have put my Spirit upon him, he ſhall bring forth Judgment to the Gentiles: he ſhall not cry, nor lift up, nor cauſe his voice to be heard in the Streets; a bruiſed Reed ſhall he not break, and ſmoking Flax ſhall he not quench,* Iſa. 42. 1, 2, 3. Matt. 12. 18.

6. He was promiſed to *Jeremiah* under the name of the Lord our Righteouſneſs. *Behold, the days come, ſaith the Lord, that I will raiſe unto* David *a Righteous Branch, and a King ſhall reign and proſper: he ſhall execute Judgment in the Earth, in his days* Judah *ſhall be ſaved, and* Iſrael *ſhall dwell ſafely, and this is the name wherewith he ſhall be called, The Lord, our Righteouſneſs,* Jer. 23. 5, 6.

7. He

7. He was promiſed by the Prophet *Ezekiel* under the name of *David* a Shepherd. *And I will ſet one Shepherd over them, and he ſhall feed them, even my Servant* David, *he ſhall feed them: and he ſhall be their Shepherd, and I the Lord will be their God, and my Servant* David *a Prince among them, I the Lord have ſpoken it.* Ezek. 34. 24. Joh. 10. 1, 2, 3.

8. He was promiſed by the Prophet *Daniel* under the name of Meſſias, or Chriſt, the moſt Holy. *And after threeſcore and two weeks ſhall the Meſſiah be cut off, but not for himſelf.* Dan. 9. 26.

9. He was promiſed by the Prophet *Micha* under the name of the Ruler of *Iſrael. But thou* Bethlehem Ephratah, *though thou be little among the thouſands of* Judah, *yet out of thee ſhall he come, that is to be Ruler in* Iſrael, Mic. 5. 2. Matt. 2. 6.

10. He was promiſed to *Haggai* as the deſire of all Nations. *I will ſhake all Nations, and the deſire of all Nations ſhall come, and I will fill this houſe with Glory, ſaith the Lord of Hoſts,* Hag. 2. 7.

11. He was promiſed by *Zechariah* under the name of Servant and Branch. *For behold, I will bring forth my Servant the Branch*: and again, *Behold the Man whoſe name is the Branch, he ſhall grow up out of his place, and he ſhall build the Temple of the Lord, and he ſhall bear the Glory,* Zech. 3. 8.

12. He

12. He was promiſed by *Malachi* under the name of the Lord, and the Meſſenger of the Covenant. *Behold, I ſend my Meſſenger, and he ſhall prepare the way before thee, and the Lord whom ye ſeek ſhall ſuddenly come to his Temple; even the Meſſenger of the Covenant whom ye delight in, behold he ſhall come ſaith the Lord of Hoſts*, Malachi 3. 12.

Indeed the Scriptures of the Old-Teſtament are filled with Promiſes of the Meſſias to come, Prophetical Promiſes, Typical Promiſes: For all the Types and ſhadows of the Saviour, are virtually ſo many Promiſes. Having therefore touched upon the Prophetical, I will briefly touch the Typical Promiſes alſo; for as God ſpake at ſundry times to the Fathers, ſo alſo in divers manners, Prophetically, Providentially, Typically, and all of the Meſſias, *Heb.* 1. 1.

The Types of the Saviour were various.

1. Sometimes he was typed out by Men.
2. Sometimes by Beaſts.
3. Sometimes by Inſenſible Creatures.

First, *He was typed forth ſometimes by Men.*

1. *Adam* was his Type in many things, eſpecially as he was the Head and Father of the firſt World. *He was the Figure of him that was to come*, Rom. 5. 14.

2. *Moſes* was his Type as Mediator, and as Builder of the Tabernacle, *Heb.* 3. 2, 3.

3. *Aaron-*

Aaron was his Type as he was High-Prieſt, and ſo was *Melchiſedec* before him, *Heb.* 5. 4, 5. *Chap.* 7. 1, 21.

4. *Sampſon* was his Type in the effects of his death: for as *Sampſon* gave his life for the deliverance of *Iſrael* from the *Philiſtins*, Chriſt gave his Life to deliver us from Sin and Devils.

5. *Joſhuah* was his Type in giving the Land of *Canaan* to *Iſrael*, as Jeſus will give the Kingdom of Heaven to the Elect, *Heb.* 4. 8.

6. *David* was his Type in many things, eſpecially in his ſubduing of *Iſraels* Enemies, and feeding them; hence he is ſometimes called David *their King*, and David *their Shepherd*, Ezek. 34. 23, 24.

7. *Solomon* was his Type in his building the Temple, and in his Peaceable Kingdom. Hence it is ſaid, he ſhall build the Temple of the Lord; and again, Of his Government and Peace there ſhall be no end.

Beaſts were his Types. To inſtance ſome:

Firſt, The Paſchal-Lamb was his Type, *Exod.* 12.

1. *In its Spotleſneſs.* Chriſt was a Lamb without blemiſh and without ſpot, 1 *Pet.* 1. 18, 19.

2. *In its being Roaſted.* It was a Figure of the curſed Death of Chriſt, (for to be Roaſted beſpake one accurſed, *Jer.* 29. 22.) *Gal.* 3. 13.

3. In that it was to be eaten. *He that eateth my Fleſh, and drinketh my Blood, ſaith Chriſt, hath Eter-*

Eternal Life, John 6. 57.

4. In that its Blood was to be ſprinkled upon the doors of their houſes for the deſtroying Angel to look on: The Blood of Chriſt is ſprinkled upon the Elect for the Juſtice of God to look on, *Heb.* 9. 1 *Pet.* 1. 1, 2.

5. By eating the Paſchal Lamb, the People went out of *Egypt*: by feeding upon Chriſt by Faith, we come from under the *Egyptian* Darkneſs, Tyranny of Satan, *&c.*

Secondly, The Red Cow was his Type, *Numb.* 19. 2, &c.

1. In that ſhe was to be without blemiſh.

2. In that ſhe was to be ſlain without the Camp. *Jeſus alſo that he might ſanctifie the People with his own Blood, ſuffered without the Gate*, Heb. 13. 12.

3. In that her Fleſh was to be burnt, a Type of the grievous Death of Chriſt.

4. Her Aſhes was to be carried into a clean place without the Camp; a Type of the clean Sepulcher where the Body of Jeſus was laid, *John.* 19. 38, 39, 40, 41.

There was alſo divers other Sacrifices, as Bulls, Goats and Birds; which were Types of him, which I here omit.

Thirdly, Inſenſible Creatures were his Types.

As firſt, The Mannah in the Wilderneſs, (*Ex.* 16.) and that,

1. As it came down from Heaven; for ſo did Chriſt,

Christ, *I came down from Heaven*, saith he: and again, *I am the Living Bread which came down from Heaven*, John 6. 51.

2. The Mannah was to be eaten, so is Christ by Faith. *If any man eat of this Bread, he shall live for ever, and the Bread that I will give is my Flesh, which I will give for the life of the World*, John 6. 51.

3. The Mannah was to be gathered daily, so is Christ to be daily eaten.

4. The Mannah was all the Bread that *Israel* had in the Wilderness: Christ is all the Bread that Believers have in this Life for their Souls.

5. The Mannah came not by *Moses* Law, neither comes Christ by our Merits. *Moses gave you not that Bread from Heaven, but my Father giveth you the true Bread from Heaven*, John 6. 32.

Again, The Rock that gave them out Water for their Thirst, was a Type of him, (*Numb.* 20.) *They did all drink of the same Spiritual Drink, for they drank of that Spiritual Rock that followed them, and that Rock was Christ*, 1 Cor 10. 4.

This Rock was his Type in four things.

1. It gave Drink to the People in the Wilderness when they were come out of *Egypt*. Christ gives drink to them that forsake the World for him.

2. The Rock yielded Water by being smitten by *Moses's* Rod: Christ giveth drink *even his Blood*, by being stricken by *Moses's* Law, *Numb.* 20. 11. *Isa.* 53.

3. The

3. The water out of this Rock was given to the Thirſty. *I will give to him that is a-thirſt, ſaith Chriſt, of the Fountain of the water of Life freely*, Revel. 21. 6.

4. The Water of the Rock in the Wilderneſs ran after the People, *They drank of that Rock that followed them, he opened the Rock and the Waters guſhed out, they ran in dry places like a River.* Chriſt alſo is ſaid by that Type to follow us: They drank of that Rock that followed them, *and that Rock was Chriſt*, Pſal. 105. 41. 1 Cor. 10. 4.

Again, The Mount *Moriah* was his Type.

1. That Mount ſtood in *Jeruſalem*; Chriſt alſo ſtands in his Church.

2. Upon that Rock was built the Temple. *And upon this Rock*, ſaid Chriſt, *will I build my Church, and the Gates of Hell ſhall not prevail againſt it*, 2 Chron. 3. 1. Mat. 16. 18.

Other things might be urged, but theſe being virtually of the force of the Promiſe, and alſo as a Key to open them, therefore I thought good to place them here with the Promiſes; becauſe, as they are ſtanding with them, ſo they are written to beget Faith in the ſame Lord Jeſus Chriſt.

I come now to the third thing, to wit, *That theſe Promiſes were ground for a Believing Remembrance that a Saviour ſhould one day come.*

There is a Remembring, and a Believing Remembring, or ſuch a Remembring that begetteth, and maintaineth Faith in the Heart. *Jacob* had a

Believing Remembrance, when he ſaid, *I have waited for thy Salvation, O Lord,* Gen. 49. 18. And ſo had *David* when he cried, *O that the Salvation of* Iſrael *was come out of* Zion, Pſalm 53. 6. Theſe, with *Simeon* and *Anna*, had not a Remembrance only, but a Believing Remembrance, *that God would ſend them a Saviour.* They had the Promiſe not in the Book only, but in their Hearts: This Goſpel was mixed in them with Faith; therefore they with their Fellows remembred and believed, or made the Promiſe the Ground of their Believing that God would one day ſend them a Saviour.

Let me make ſome uſe of this Doctrine.

Here we may ſee how much the Heart of God was ſet upon the Salvation of Sinners, he ſtudied it, contrived it, ſet his Heart on it, and promiſed, and promiſed, and promiſed to compleat it by ſending one day his Son for a Saviour, *Epheſ.* 1.3. 2 *Sam.* 14. 14. *Tit.* 1. 2.

No marvel therefore, if when he treateth of the New-Covenant, in which the Lord Jeſus is wrapped, and preſented in a Word of Promiſe to the World, that he ſaith; *I will do it aſſuredly with my whole Heart and with my whole Soul,* Jer. 32. 41.

Now this is of ſingular comfort to ſenſible Sinners; yea, what greater ground of conſolation to ſuch, than to hear that the God againſt whom they have ſinned, ſhould himſelf take care to provide us a Saviour

There

There are ſome poor Sinners in the World, that have given ſuch way to diſcouragement, from the ſence of the greatneſs of their Sins, that they dare not think upon God, nor the Sins which they have committed: But the reaſon is, becauſe they are ignorant that God's Heart was wrapt up in this good work of providing and ſending *a Saviour.* Let ſuch hearken now to the Call of God; *Return unto me, for I have redeemed thee,* Iſa. 44. 22. Ho! turn again, hearken; the Heart of God is much ſet upon Mercy, from the beginning of the World he reſolved and promiſed, ay, and ſware we ſhould have a Saviour.

2. *Doct.* I now proceed to the ſecond Obſervation.

That when Jeſus was come into the World, then was the Promiſe of God fulfilled; namely, That he would one day ſend us a Saviour.

Take three Texts for the Confirmation of this Point.

1. *This is of a truth that Prophet that ſhould come into the World.*

Theſe words were ſpoken of them that were preſent at that Miracle of Jeſus, when he fed Five Thouſand with Five Barly Loaves which a Lad had about him in the Company: For theſe Men, when they had ſeen the Marvel, being amazed at it, made confeſſion of him to be the Saviour; *Joh.* 6.

2. *Lord, I believe thou art the Christ the Son of God, which should come into the World*, John 9. 27.

3. *This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the World to save Sinners*, 1 Tim. 1. 15.

For the explaining of this Observation, I will briefly handle three questions.

1. How this Jesus is to be distinguished from *others of that Name.*

2. What it was for *this* Jesus to come into the World.

3. What it was for him to come to be a *Saviour.*

Quest. 1. For the first, The Jesus in the Text, is distinguished from all others of that Name.

1. By the manner of his Birth, he was born of a Virgin, a Virgin espoused to a Man whose Name was *Joseph*; but he knew her not till she had brought forth her First-born Son, *and he called his name Jesus*, Mat. 1. 25.

2. He is distinguished from others of that Name, by the place of his Birth; to wit, *Bethlehem*, the City of *David*, there he must be Born, there he was Born, *Joh.* 7. 42. *Mat.* 2. 4, 5, 6.

3. He is distinguished by his Linage, *He came of the House and Linage of* David, Luk. 2. 4, 5, 6.

4. He is distinguished by the time of his Birth, to wit, *the Time that the Prophets prefixed*, Gal. 4. 4.

5. But

5. But his common Diſtinction is, *Jeſus of Nazareth*; by this Name he *is* diſtinguiſhed *one and twenty times* in the New-Teſtament.

1. His Enemies called him *Jeſus of Nazareth*, Mat. 26. 71. Mark. 14. 67. Joh. 18. 5.

2. His Diſciples called him *Jeſus of Nazareth*, Mat. 21. 11. Luk. 24. 19. Joh. 1. 45. Act. 2. 22.

3. The Angels called him *Jeſus of Nazareth*, Mar. 16. 6.

4. And he calleth Himſelf *Jeſus of Nazareth*, Acts 22. 8.

5. Yea, and he goeth alſo by the Name of *Jeſus of Nazareth* among the Devils, *Mar.* 1. 24. *Luk.* 4. 34.

He was called *Jeſus of Nazareth*, becauſe he dwelt there with his Mother *Mary* and her Huſband. *Nazareth* was his City *where he had been brought up*, whither for ſhelter *Joſeph* carried him when he came up out of *Egypt* with him: in *Nazareth* was his common Abode, *until the time that* John *was caſt into Priſon*, Luk. 4.16. Mat. 2. 23. Chap. 4. 12, 13. Wherefore he might well ſay, *I am Jeſus of Nazareth*: Yea, though he was now in Heaven; for Heaven ſhall not make us forget what Country-men we were when we lived in the World. Jeſus, you ſee here, though Glorified in Heaven, yet forgets not what Countrey-Man he was when he dwelt in the World. I am Jeſus of *Nazareth*, ſaith he, I am the Jeſus

that thou hateſt; and that thou mayeſt know I am he, I tell thee I dwelt once in the City *Nazareth* in *Galilee*: *Joſeph* and my Mother *Mary* brought me up there, and there I dwelt with them many years. I am Jeſus of *Nazareth* whom thou perſecuteſt.

Queſt. 2. Secondly, *What was it for Jeſus to come into the World?*

Anſ. 1. Not his coming in, or by his Spirit in his People; for ſo he was never out of the World.

2. Neither is it his Appearance in his Ordinances.

3. Nor that coming of his by which he deſtroyeth Antichriſt.

4. Nor his Appearing in his dreadful Providences or Judgements.

But by the coming of Jeſus, according to the Text, we are to underſtand *that*, or *ſuch* a Coming, whereby he was manifeſt to be God-Man in one Perſon, God in our Fleſh without us, or diſtinct in his own Perſon by himſelf; Such a Coming by which he was manifeſted to be in all points like as men are, Sin only excepted. Such a Coming, wherein, or by which, the Son of God became alſo the Son of Man.

For the further clearing of this, you find it expreſly ſaid, he was *born into the World*; Mary, *of whom was born Jeſus*. Now when Jeſus was *born*, it's ſaid, Where is he that is *born* King of the Jews?

Jews? *Herod* demanded of them where Chriſt ſhould be *born*, *Mat.* 1. 16. Chap. 2. 1, 2, 4. *Luk.* 1. 35. Chap. 2. 11.

Now that this was fulfilled according to the very word of the Text, without any juggle, evaſion, or cunningly-deviſed Fable, conſider:

1. He is called the Firſt-Born of this Woman, *The Male Child that opened her Womb*, Luk. 2. 7, 23.

2. He was not born till nouriſhed in her Womb the full time, according to the time of Life. *And ſo it was that while they were at* Bethlehem, *the days were accompliſhed that ſhe ſhould be delivered, and ſhe brought forth her Firſt-born Son, and wrapt him in ſwadling Clothes, and laid him in a Manger*, Luk. 2. 4, 5, 6, 7.

3. She alſo continued in her Separation at the Birth of Jeſus, as other women at the Birth of their Children, until the days of her Purification according to the Law of *Moſes* were accompliſhed, *Luk.* 2. 22.

4. Himſelf alſo, as other *Hebrew* Children, was brought to *Jeruſalem* to preſent him unto the Lord; *As it is written in the Law of* Moſes, *every Male that openeth the Womb ſhall be called Holy unto the Lord*, Luk. 2. 23, 24.

5. Thus Jeſus alſo, as other *Hebrew*-Children, when the ſet Day was come, was Circumciſed. *And when eight days were accompliſhed for the Circumciſing of the Child, his Name was called* Jeſus,

which was ſo named of the Angel before he was conceived in the Womb, Luk. 2. 21.

6. After this, he is often called the Young-Child, the Child Jeſus; and further it is ſaid of him, that he grew, that he increaſed in Wiſdom and Stature, *Mat.* 2. 20, 21. *Luk.* 2. 40,52.

Behold, with what diligence, even to a Circumſtance, the Holy Ghoſt ſets forth the Birth of the Lord Jeſus, and all to convince the incredulous World, of the true Manner of the coming of the Saviour into the World.

Secondly, The Reality of the Manhood of this Lord Jeſus, is yet further manifeſt, and that;

Firſt, By thoſe natural Infirmities that attend Human Fleſh.

Secondly, By the Names the Prophets gave him in the Days of the Old-Teſtament and the New.

Firſt, By thoſe natural Infirmities that attend Human Fleſh.

As 1. At his Birth he could not go, but as carried by his Parents.

2. He was ſenſible of Hunger, *Luk.* 4. 2.
3. He was ſenſible of Thirſt, John 19. 28.
4. He was ſenſible of Wearineſs, *Joh.* 4. 6.
5. He was nouriſhed by Sleep, *Mar.* 4. 34.
6. He was ſubject to Grief, *Mar.* 3. 5.
7. He was ſubject to Anger, *Mar.* 3. 5.
8. He was ſubject to Weep, *Joh.* 11. 35. *Luk.* 19, 41,

9. He had Joy as a Man and rejoyced, *Mat.* 11. 27. *Luk.* 10. 21.

Theſe things, I ſay, Jeſus was ſubject to as a Man, as the Son of the Virgin.

Secondly, The Reality of his Manhood is yet made manifeſt by the Names the Prophets gave him, both in the Old-Teſtament and in the New.

As 1. He is called the *Seed.* The *Seed* of the Woman, the *Seed* of *Abraham*, the *Seed* of *David*, by which is meant he was to come of their Children, *Gen.* 3. 15. Chap. 12. Chap. 22. *Gal.* 3. 16, 17. *Rom.* 1. 4.

2. Therefore it is added (where mention is made of the Fathers) *of whom as concerning the Fleſh* Chriſt came. He was made of the Seed of *David according to the Fleſh*: And hence again, he calleth himſelf the *Off-ſpring* of *David*; therefore, I ſay, he is ſaid to be of *their Fleſh*, *their* Loins, and is called *their* Son, *Rom.* 1. 4. Chap. 9. 5. *Acts* 2. 30. *Revel.* 22. 16.

3. He *therefore* is frequently called *a Man*, and the Son of Man. *Then ſhall you ſee the Son of man coming in the Clouds of Heaven. When the Son of man ſhall come in his Glory, and all the Holy Angels with him. This Man, becauſe he continueth ever, hath an unchangeable Prieſthood. It is therefore neceſſary that this Man have ſomewhat alſo to offer*, Mat. 26. 63. *Chap.* 25. 30, 31. Heb. 7. 24. *Chap.* 8. 3. *Chap.* 10. 12.

4. What

4. What ſhall I ſay, Himſelf gave undeniable Demonſtration of all this; when he ſaid, he *was* dead; when he called to *Thomas* to put his Finger to, and behold his Hands, to reach to him his Hand and *thruſt it into his Side*, and bid him he ſhould not be faithleſs *but believing*. At another time when he ſtood in the midſt of the Eleven, as they were troubled with the thoughts of Unbelief, he ſaid, *Behold my Hands and my Feet, that it is I my ſelf, handle me, and ſee: for a Spirit hath not Fleſh and Bones, as ye ſee me have*, Joh. 20. 27. Luk. 24. 39.

Thus have I ſhewed you what it was for Jeſus to come into the World; namely, *To be born of a Woman, to take fleſh, and to become God-man in one Perſon.*

I come now to the third Queſtion; but before I ſpeak particularly to that, I will produce further Teſtimony that we find upon record, concerning the Truth of all this.

Particular Teſtimonies, that this Coming of Jeſus is his Coming to Save us.

1. *Simeon* the Juſt gives Teſtimony of him. *And the Holy Ghoſt was upon him, and it was revealed unto him by the Holy Ghoſt that he ſhould not ſee Death before he had ſeen the Lord's Chriſt. And*

And he came by the Spirit into the Temple, and when the Parents brought in the Child Jeſus to do for him after the Cuſtom of the Law, then took he him up in his Arms, and bleſſed God, and ſaid, Lord, now letteſt thou thy Servant depart in peace, for mine Eyes have ſeen thy Salvation, Luk. 2. 25, 26, 27, — 32.

The Teſtimony of Anna.

2. *Anna* a Propheteſs, one of a great Age, which departed not from the Temple, but ſerved God with faſting and prayer night and day. *And ſhe coming in at the ſame inſtant, gave thanks likewiſe unto the Lord, and ſpake of him to all them that looked for Redemption in Jeruſalem,* Luk. 2. 26, 27, 28.

The Teſtimony of John Baptiſt.

3. *John Baptiſt* as he fulfilled his Miniſtry, he cried concerning this Jeſus, *Behold the Lamb of God, that taketh away the Sins of the World. And he,* ſaith John, *that ſent me to baptize with Water, the ſame ſaid unto me, Upon whom thou ſhalt ſee the Spirit deſcending and abiding, or remaining, the ſame is he which ſhall baptize with the Holy Ghoſt. And I ſaw, and bear record that this is the Son of God,* Joh. 1. 29, 30, 31, 32, 33, 34.

The

The Teſtimony of the Star and Wiſe-Men.

4. The Star that appeared at his Birth in the Eaſt, and that coaſted through the Heavens, till it came over the Place where the young Child Jeſus was, that Star gave Teſtimony that he was the Saviour. This Star alarmed many, eſpecially the Wiſe-Men of the Eaſt, who were brought by it from afar to worſhip him. *And lo, the Star which they ſaw in the Eaſt, went before them till it came and ſtood over where the young Child was. And when they ſaw the Star they rejoiced with exceeding joy. And when they were come into the Houſe, they ſaw the young Child with* Mary *his Mother, and fell down and worſhipped him; and when they had opened their Treaſures, they preſented unto him Gifts, Gold, and Frankincenſe, and Myrrhe.*

The Teſtimony of the Angels.

1. To *Mary* herſelf.

And in the ſixth Month the Angel Gabriel *was ſent from God unto a City of* Galilee *named* Nazareth, *to a Virgin eſpouſed to a Man whoſe Name was* Joſeph, *and the Virgin's Name was* Mary; *and the Angel came in unto her, and ſaid, Hail thou that art highly favoured. And the Angel ſaid unto her, Fear not,* Mary, *for thou haſt found favour with*

with God. And behold, thou ſhalt conceive in thy Womb, and bring forth a Son, and ſhalt call his Name Jeſus. *He ſhall be great, and ſhall be called the Son of the Higheſt. And the Lord God ſhall give unto him the Throne of his Father* David, *and he ſhall reign over the Houſe of* Jacob *for ever, and of his Kingdom there ſhall be no end,* Luk. 2. 26, 35.

2. The Angels Teſtimony to the Shepherds, as they were feeding their Flocks in the Fields by Night.

And lo, the Angel of the Lord came upon them, and the Glory of the Lord ſhined round about them, and they were ſore afraid; and the Angel ſaid unto them, Fear not, for behold, I bring you good tidings of great joy which ſhall be to all people; for unto you is born this day in the City of David, *a Saviour, which is Chriſt the Lord,* Luk. 2. 8, 9, 10.

3. How the Angels Solemnized his Birth amopg themſelves.

And ſuddenly there was with the Angel a multitude of the Heavenly Hoſt, praiſing God, and ſaying, Glory to God in the higheſt, and on Earth Peace, good-will towards Men, Luk. 2. 13, 14.

The Teſtimony of God the Father.

1. When he was Baptized.

And Jeſus when he was Baptized went up ſtraightway out of the Water; and lo, the Heavens were opened unto him, and he ſaw the Spirit of God deſcending

ſcending like a Dove, and lighting upon him; and lo, a voice from Heaven, ſaying, This is my beloved Son, in whom I am well pleaſed, Mat. 3. 16, 17.

2. The Fathers Teſtimony of him at his Tranſfiguration.

And he took Peter, *and* James, *and* John, *and went up into a Mountain to pray: and as he prayed, the faſhion of his Countenance was altered, and his Raiment was white and glittering, &c. And there appeared* Moſes *and* Elias *talking with him, and a Cloud from Heaven overſhadowed them,* at which the three Diſciples began to be afraid. *Then there came a voice out of the Cloud, ſaying, This is my beloved Son, hear him,* Luk. 9. 28, 29, 30, 35.

This is that Teſtimony of God which *Peter* ſpeaks of, ſaying, *We have not followed cunningly deviſed Fables, when we made known unto you the Power and Coming of our Lord Jeſus Chriſt, but were eye-witneſſes of his Majeſty; for he received from God the Father Honour and Glory when there came ſuch a voice to him from the Excellent Glory, This is my beloved Son, in whom I am well pleaſed: And this voice which came from Heaven we heard, when we were with him in the Holy Mount,* 2 Pet. 1. 26, 27, 28.

3. God gave Teſtimony of him by Signs and Wonders.

Believeſt thou not that I am in the Father, and the Father in me? The words that I ſpeak unto you, I ſpeak not of my ſelf, but the Father that dwelleth in

in me, he doth the Works. God alſo bearing them witneſs (that preached Salvation by Jeſus) *both with Signs and Wonders, and with divers Miracles and Gifts of the Holy Ghoſt, according to his own Will*, Joh. 14. 10. Heb. 2. 4.

Concerning Jeſus, how he put himſelf upon the Teſt among his Adverſaries.

THe Lord Jeſus alſo putteth himſelf upon the Teſt among his Adverſaries divers ways.

First, he urgeth the time of the appearing of the Meſſias, to be come.

The time is fulfilled, and the Kingdom of God is at hand; repent ye and believe the Goſpel, (Mar. 1. 15.)

For this he had a three-fold proof.

1. The Heathens had invaded and taken the Land, according to that of *Daniel*, *Dan.* 9. 25, 26.

2. The Scepter was departed from *Judah*, according to that of *Jacob*, (*Gen.* 49. 10.) to which alſo ſuited that Prophecy: *Before the Child ſhall know to refuſe the evil and chuſe the good, the Land which thou abhorreſt, ſhall be forſaken of both her Kings.*

3. The *Roman* Emperor had not only ſubdued the Nation, and put down the Kingly Race of the

the Jews; but had ſet up and eſtabliſhed his own Power over them. *In the fifteenth year of the Reign of* Tiberius Ceſar, Pontius Pilat *was Governor of* Judea, Herod *was Tetrarch of* Galilee, Philip *Tetrarch of* Iturea, *and* Lyſanias *Tetrarch of* Abilene, *all Heathens, and of* Tyberius *his making.*

Beſides, The Kingly Race of *Judah* was at this time become ſo low by reaſon of the *Roman* oppreſſion, that the chief of them were put to get their living by their own hands, even *Joſeph*, the ſuppoſed Father of Jeſus, was then become a Carpenter: Poor man! when Jeſus was born, he was fain to thruſt into a Stable, for there was in the *Inn* no room for ſuch Gueſts as they. The Offering alſo which was brought unto God the time when Jeſus was preſented unto the Lord, *was two Turtle-Doves, or two young Pigeons*; a Sacrifice allowed only for them that were *Poor* and could provide no bigger.

And if ſhe be not able to bring a Lamb, then ſhe ſhall bring two Turtle-Doves or two young Pigeons, the one for a Burnt-Offring, the other for a Sin-Offering, Levit. 12. 8. Beſides, Jeſus himſelf ſaith, *Foxes have Holes, and the Birds of the Air have Neſts, but the Son of Man hath not whereon to lay his Head.*

Now, I ſay, all theſe things were ſo apparent to the Jews, that they could not object; they felt the *Romans* were come, they knew the Scepter

Scepter was gone, they ſmarted under the *Roman* Tyranny, and knew the Kingly Race of *Judea* was over-thrown: How then could they object, that the time was not come for Chriſt to be born?

Further, The People was generally convinced, *that the time was come*, and therefore, ſaith the Text; *They were in expectation. And as all the People were in expectation, and all men muſed in their Hearts of* John, *whether he was the Chriſt or not*, Luk. 3. 15. The unbiaſſed People obſerving the face of things, could do no other but look for the Meſſias. And hence it is, that the Lord Jeſus gives the Phariſees, thoſe mortal Enemies of his, ſuch ſore rebukes; ſaying, *O ye Hypocrites, ye can diſcern the Face of the Skie, but can you not diſcern the Signs of the Times? The Kingdom is loſt*, the Heathens are come, and the Scepter is departed from *Judea*. *Ye Hypocrites, ye can diſcern the Face of the Skie, and of the Earth, but how is it that ye do not diſcern this Time?* Mat. 16. 3. Luk. 12. 56.

Secondly, He yet again puts himſelf upon the *Teſt*, by the Miracles which he wrought before them.

Believe me that I am in the Father and the Father in me, or elſe believe me for the very works ſake, (John 14. 11.)

For the Works which the Father hath given me to finiſh, the ſame works that I do, bear witneſs of me,

that the Father hath ſent me, John 5. 36.

This Proof they could not withſtand, but granted that he did many Miracles while they did nothing. *Then gathered the Chief-Prieſts and Phariſees a Counſel, and ſaid, what do we? for this Man doth many Miracles: if we let him alone all men will believe on him, and the* Romans *ſhall come and take away both our Place and Nation*, John 11. 47, 48.

Yea ſo did Jeſus confound them, that by their own Records and Laws by which they were to prove perſons clean or unclean; they in reading their Lectures, did juſtifie him and overthrow themſelves.

For inſtance, it was written in their Law; *If he that hath an Iſſue ſpit upon him that is clean*, that Spittle ſhould make him unclean, (*Levit.* 15. 8.) Now Jeſus whom they counted moſt unclean becauſe he ſaid he was the Son of God (as they thought ſpeaking Blaſphemy) he ſpits upon people and makes them whole; he ſpat and made clay with the Spittle and with that clay made a Blind Man ſee, *Joh.* 9. 6. Alſo he ſpit on the Eyes of another and made him ſee, *Mar.* 8. 23, 24, 25. Again he ſpit, and with his Spittle touched the Tongue of one that was Dumb, and made him ſpeak immediatly, *Mar.* 7. 33, 34, 35. Thus he proved himſelf clear of their Accuſations, and maintained before them, that by their Law he was guiltleſs, and the Son of God;

God; for the Miracles which he wrought were to prove him ſo to be.

Again, In their Law it was written, that whoſo touched the Altar of Incenſe ſhould be Holy, (*Exod.* 29. 37.) A Woman with a Bloody Iſſue toucheth him, and is whole of her Plague. Yea, they brought to him many diſeaſed Perſons; *and beſought him that they might only touch the Hem of his Garment; and as many as touched, were made perfectly whole*, Mar. 5. 28, 29. Mat. 14. 35, 36.

Thus was he juſtified before them out of their own Law, and had his Glory manifeſt before their Faces, to their everlaſting confuſion and contempt.

Indeed, the Jews did make one Objection againſt Jeſus Chriſt, that ſeemed to them to have weight in it: and that was becauſe he *firſt began to appear and manifeſt his Glory in* Canaan *of* Galilee. At this, I ſay, they ſtumbled, it was their ſore temptation; for ſtill as ſome affirmed him to be the Chriſt, others as faſt objected, *ſhall Chriſt come out of* Galilee? *art thou alſo of* Galilee? *ſearch and look, for out of* Galilee *ariſeth no Prophet*, John 2. 1, 11. Chap. 7. 40, 41, 42.

But this their ſtumble might ariſe either;

1. From the cruelty of *Herod*: Or,

2. From their own not obſerving and keeping in mind the Alarum that God gave them at his Birth.

1. It might ariſe or be occaſioned through the Cruelty of *Herod*; *for Jeſus was born in* Bethlehem *the City where* David *dwelt:* But when *Herod* ſent out to kill him, and for his ſake killed all the young Children in *Bethlehem*; then was *Joſeph* warned by an Angel of God, to take the young Child and his Mother and fly into *Egypt*, and ſo he did, and was there till the Death of *Herod*, *Mat.* 2. 1, 13, 16, 19, 20.) After this the Angel comes to them in *Egypt*, and bids them take the young Child and return into the Land of *Iſrael*; wherefore they aroſe and went: but hearing that *Herod*'s Son that Tyrant ruled in the room of his Father, they were afraid to go to *Bethlehem*, but turned aſide into the Parts of *Galilee*, where they remained till the time of his ſhewing to *Iſrael*.

2. This ſtumble of theirs might ariſe from their not obſerving and keeping in mind the Alarum that God gave them of his Birth.

1. God began to give them the Alarum at the Birth of *John* the *Baptiſt*, where was aſſerted that he was to go before the Face of the Lord Jeſus, and to prepare his Ways. *And fear came upon all that dwelt round about them; and all theſe ſayings were noiſed abroad throughout all the hill-Countries of* Judea, Luk. 1. 65.

2. Again, What a continuation of this Alarum was there alſo at the Birth of Jeſus, which was about three months after *John Baptiſt* was born.

born. Now come the Angels from Heaven, now comes a ſtrange Star over the Countrey to lead the Men of the Eaſt to the Stable where Jeſus was born; now was *Herod*, the Prieſts, the Scribes, and alſo the City *Jeruſalem* awakened and ſore troubled: for it was noiſed by the Wiſe-Men, that Chriſt the King and Saviour was born. Beſides, The Shepherds, *Simon*, and *Anna* gave notice of him to the People; they ſhould therefore have retained the Memory of theſe things, and have followed God in all his dark Providences, until his Son of Righteouſneſs ſhould ariſe among them with healing under his Wings.

3. I may add another cauſe of their ſtumble. They did not underſtand the Prophecies that went before of him.

1. He was to come to them out of *Egypt*. *Out of* Egypt *have I called my Son*, Mat. 2. 15.

2. He turned aſide into *Cana* of *Galilee*, and dwelt in the City of *Nazareth*; *That it might be fulfilled which was ſpoken by the Prophets, he ſhall be called a* Nazaren, Mat. 2. 23.

3. That ſaying alſo was to be fulfilled. *The Land of* Zebulon, *and the Land of* Nepthaly, *by the way of the Sea beyond Jordan*, Galilee *of the Gentiles, the People that ſat in Darkneſs ſaw a great Light, and to them that ſat in the region and ſhadow of Death, Light is ſprung up*, Mat. 4. 12, 13, 14, 15, 16, 17.

At theſe things then they ſtumbled, and 'twas

a great Judgment of God upon them.

Beſides, There ſeemed to be a Contradiction in the Prophecies of the Scriptures concerning his Coming. He was to be *born* in *Bethlehem*, and yet to *come* out of *Egypt*: How ſhould he be *the Chriſt*, and *yet* come out of *Galilee*, out of *which* ariſeth *no* Prophet? Thus they ſtumbled.

Hence note, That though the Prophecies and Promiſes be full and plain *as theſe were*, that he ſhould be born in *Bethlehem*; yet men's Sins may cauſe them to be fulfilled in ſuch obſcurity, that inſtead of having benefit thereby, they may ſtumble and ſplit their Souls thereat.

Take heed then, hunt not Chriſt from plain Promiſes with *Herod*, hunt him not from *Bethlehem*, leſt he appear to your amazement and deſtruction from *Egypt*, or in the Land of *Zebulon*. But thus much to the Second Queſtion; to wit, *What it was for Jeſus to come into the World.*

I come now to the Third Queſtion.

Queſt. 3. *What it was for him to come to be a Saviour.*

For the further handling of this Queſtion I muſt ſhew:

1. What it is *to be* a Saviour.
2. What it is *to come* to be a Saviour.
3. What it is for *Jeſus to come to be a Saviour.*

To theſe three briefly.

Firſt, What it is to be a Saviour.

1. A

1. A Saviour ſuppoſeth ſome in miſery, and himſelf one that is to deliver them.

2. A Saviour, is either ſuch an one Miniſterially, or Meritoriouſly.

Miniſterially, is when one perſon engageth, or is engaged by virtue of reſpect or command from Superiours, to go and obtain by conqueſt or the Kings Redemption, the Captives or Perſons grieved by the Tyranny of an Enemy. And thus was *Moſes* and *Joſhuah*, and the Judges and Kings of *Iſrael*, Saviours.

Thou deliveredſt them into the Land of their Enemies who vexed them, and in the time of their trouble when they cried unto thee, thou heardeſt them from Heaven; and according to thy manifold mercies thou gaveſt them Saviours, who ſaved them out of the Hand of their Enemies, Nehem. 9. 27.

Thus was Jeſus Chriſt a Saviour, he was engaged by virtue of reſpect and command from God, to obtain by conqueſt and redemption, the Captives or Perſons grieved; *God ſent his Son to be the Saviour of the World*, John 4. 14.

Meritoriouſly, is when the Perſon engaging, ſhall at his own proper coſt and charge give a ſufficient value or price for thoſe he redeemeth.

Thus thoſe under the Law were redeemed by the Mony called the Redemption-Mony. *And* Moſes *gave the Mony of them that were redeemed unto* Aaron *and to his Sons*, Numb. 3. 46, 47, 48, 49, 51, 52.

And thus was Jeſus Chriſt a Saviour; he paid full price to Divine Juſtice for Sinners, even his own precious Blood. *Foraſmuch as you know that you were not redeemed from your vain Converſation, received by tradition from your Fathers, with corruptible things, as Silver and Gold, but with the precious Blood of Chriſt*, 1 Pet. 1 18, 19.

And foraſmuch as in mans redemption, the Undertaker muſt have reſpect, not only to the paying of a price, but alſo to the getting of a Victory; for there is not only Jeſus to ſatisfy, but Death, Devil, Hell, and the Grave to conquer: therefore hath he alſo by himſelf gotten the Victory over theſe.

1. He hath aboliſhed Death, 2 *Tim.* 1. 10.

2. He hath deſtroyed the Devil, *Heb.* 2. 14, 15.

3. He hath been the deſtruction of the Grave, *Hoſ.* 13. 14.

4. He hath gotten the Keys of Hell, *Revel.* 1. 17, 18, 19.

And this I ſay, he did by himſelf at his own proper coſt and charge, when he triumphed over them upon his Croſs, *Col.* 2. 14, 15.

Queſt. 2. Secondly, What it is *to come* to be a Saviour?

1. *To come to be one*, ſuppoſeth one, ordained, and fore-prepared for that work. *Then ſaid he lo, I come a Body, haſt thou prepared me*, Heb. 10.

2. To

2. To come to be a Saviour, ſuppoſeth, one commiſſionated, or authorized to that Work. *The Spirit of the Lord is upon me, becauſe he hath anointed me* (authorized me) *to preach the Goſpel to the Poor: He hath ſent me to bind up the broken-hearted, to preach deliverance to the Captives, and recovering of ſight to the Blind, and to ſet at liberty them that are bruiſed*, Luk. 4. 18.

And upon this account it is, that he is ſo often called CHRIST, or the *Anointed* one; the Anointed Jeſus, or Jeſus the Anointed Saviour. *Thou art the Chriſt the Son of God, that ſhould come into the World. This Jeſus whom I preach unto you is Chriſt: He teſtified to the Jews, that Jeſus was Chriſt, and he confounded the Jews which dwelt at* Damaſcus, *proving by the Scriptures that this is the very Chriſt*, Joh. 11. 27. Acts 17. 3. Chap. 18. 5. Chap. 9. 22. The very Anointed of God, or he whom God authorized and qualified to be the Saviour of the World.

3. To come to be a Saviour, ſuppoſeth a reſolution to do that work before he goeth back. *I will ranſom them from the power of the Grave; I will redeem them from death: O Death I will be thy Plague, O Grave I will be thy Deſtruction, Repentance ſhall be hid from mine Eyes*, Hoſ. 13. 14.

And as he reſolved, *ſo he hath done.*

1. He hath purged our Sins, *Heb.* 1. 2, 3.

2. He hath perfected for ever (by one Offering) them that are ſanctified, *Heb.* 10. 14.

3. cH

3. He hath obtained Eternal Redemption for them, *Heb.* 9. 12. See further, 2 *Tim.* 1. 10. *Heb.* 9. 26. *Col.* 2. 15. *Heb.* 6. 18, 19, 20.

Queſt. 3. I come now to the Third Queſtion, *What it is for Jeſus to come to be a Saviour.*

1. *Anſ.* It is the greateſt diſcovery of mans miſery and inability, to ſave himſelf therefrom, that ever was made in the World. Muſt the Son of God himſelf come down from Heaven? or can there be no Salvation? can not one Sinner ſave another? cannot man by any means redeem his Brother, nor give to God a Ranſom for him? cannot an Angel do it? cannot all the Angels do it? no; Chriſt muſt come and die to do it.

2dly. It is the greateſt diſcovery of the Love of God, that ever the World had. For God SO *to love the World*, as to ſend his Son! For God SO to commend his love to the World, as to ſend it to them in the Blood of his Son! Amazing Love! *John* 3. 16. *Rom.* 5. 8.

3dly. It is the greateſt diſcovery of the Condeſcention of Chriſt that ever the World had.

1. *That he ſhould not come to be miniſtred unto, but to miniſter; and to give his Life a Ranſom for many*, Mat. 20. 28.

2. *That he ſhould be manifeſt for this purpoſe, that he might deſtroy the works of the Devil*, 1 John 3. 8.

3. *That he ſhould come that we might have life, and that we might have it more abundantly*, John 10. 10.

4. *That*

4. *That the Son of God ſhould come to ſeek and to ſave that which was loſt*, Luk. 19. 10.

5. *That he ſhould not come to judg the World, to but to ſave the World*, John 12. 47.

6. *That Chriſt Jeſus ſhould come into the World ſave Sinners of whom I am chief*, 1. Tim. 1. 15.

7. *That he ſhould love us and waſh us from our Sins in his own Blood*, Revel. 1. 5. What amazing Condeſcention and Humility is this! *Phil.* 2. 6, 7, 8, 9.

How Jeſus Chriſt addreſſed himſelf to the Work of our Redemption.

I Come then in the next place to ſhew you HOW Jeſus Chriſt addreſſed himſelf to the Work of mans Redemption.

The Scripture ſaith, *he became poor:* That he made himſelf *of no reputation, and took upon him the form of a Servant, that he humbled himſelf unto death, even the Death of the Croſs.* But particularly:

1. He took upon him our Fleſh.
2. He was made under the Law.
3. He took upon him our Sins.
4. He bore the Curſe due to our Sins.

Firſt, *He took upon him our Fleſh.* I ſhewed you before that he came in our Fleſh, and now I muſt

must ſhew you the *Reaſon of it*: namely, Becauſe, *That was the way to addreſs himſelf to the Work of our Redemption.*

Wherefore, when the Apoſtle treated of the Incarnation of Chriſt, he addeth withal the reaſon, to wit, *That he might be capable to work out the Redemption of men.*

There are three things to be conſidered in this 1ſt Head.

1. that he took our Fleſh; *for this Reaſon*, That he might be a Saviour.

2. *How he took fleſh*, that he might be our Saviour.

2. *That it was neceſſary* that he ſhould take our Fleſh, if indeed he will be our Saviour.

For the Firſt, That he took our Fleſh, for *this Reaſon, That he might be a Saviour: For what the Law could not do in that it was weak through the Fleſh, God ſending his own Son in the likeneſs of ſinful fleſh, and for ſin condemned ſin in the Fleſh*, Rom. 8. 3, 4.

The Sum of the Words is, foraſmuch as the Law could do us no good, by reaſon of the inability that is in our fleſh to do it (for the Law can do us no good until it be fulfilled) and becauſe God had a deſire that good ſhould come to us, therefore did he ſend his Son *in our likeneſs*, cloathed with fleſh, to deſtroy by his doing the Law, the tendency of the Sin that dwells in our fleſh. He therefore took our fleſh, that our Sin, with its

effects,

effects, might by him be condemned and overcome.

The Reaſon therefore why he took fleſh, is, Becauſe *he would be our Saviour.*

Foraſmuch then as the Children are Partakers of Fleſh and blood, he alſo likewiſe took part of the ſame, that through death he might deſtroy him that had the Power of Death, that is the Devil, and deliver them, who through fear of death were all their life-time ſubject to bondage, Heb. 2. 14, 15.

In theſe words it is aſſerted, that he took our fleſh for certain Reaſons.

1. Becauſe the Children, the Heirs of Heaven, are Partakers of Fleſh and Blood. *Foraſmuch then as the Children are Partakers of Fleſh and Blood, he alſo himſelf took part of the ſame.* Had the Children, the Heirs, been without fleſh, he himſelf had not taken it upon him: had the Children been Angels, he had taken upon him the Nature of Angels; but becauſe the Children were Partakers of Fleſh, therefore, leaving Angels, or refuſing to take hold of Angels, *he took Fleſh and Blood*, the Nature of the Children; that he might put himſelf into a capacity to ſave and deliver the Children. Therefore it follows, *That through death he might deſtroy him that had the Power of Death, that is the Devil.*

This therefore was another Reaſon, that he might deſtroy the Devil.

The Devil had bent himſelf againſt the Children;

dren: he is *their Adverſary*, and goeth forth to make war with them. *The Devil your Adverſary: And he went to make war with the Remnant of her Seed*, 1 Pet. 5. 8. Revel. 12. Now the Children could not deſtroy him, becauſe he had already caſt them into ſin; defiled their Nature, and laid them under the Wrath of God, Therefore Chriſt *puts himſelf among the Children*, and into the Nature of the Children; that he might, by means of his Dying in their Fleſh, deſtroy the Devil; that is, take away Sin, his Work, *that he might deſtroy the Works of the Devil*; for ſin is the great Engine of Hell, by which he overthroweth all that periſh: Now this did Chriſt deſtroy, by taking on him the ſimilitude of Sinful Fleſh; of which more anon.

That he might deſtroy him that had the Power of Death, that is the Devil, and deliver them. This was the thing in chief intended, that he might deliver *the Children*, that he might deliver *them* from death, the Fruit of their Sin; and from Sin, the Sting of that Death. *That he might deliver them, who through the Fear of Death, were all their Life-time ſubject to bondage.*

He took fleſh therefore, becauſe the Children had it; he took it that he might die for the Children, he took it that he might deliver the Children from the Works of the Devil; *that he might deliver them.* No Deliverance had come to the Children if the Son of God had not taken their

Fleſh

Fleſh and Blood. *Therefore he took our Fleſh that he might be our Saviour.*

Again, In a Saviour there muſt be not only Merit, but Compaſſion and Sympathy; becauſe the Children are yet to live by Faith, are not yet come to the Inheritance. *It behoved him therefore in all things to be made like unto his Brethren, that he might be a Merciful and Faithful High-Prieſt in things pertaining to God, to make Reconciliation for the Sins of the People*, Heb. 2. 17, 18.

Two Reaſons are rendred in this Text, *why he muſt take Fleſh*; namely, that he might be their Prieſt, to offer Sacrifice, to wit, *his Body and Blood for them*; and that he might be merciful and faithful, to pitty and preſerve them unto the Kingdom appointed for them.

Mark you therefore, how the Apoſtle, when he aſſerteth that the Lord Jeſus took our Fleſh, urgeth the reaſon why he took our Fleſh. THAT he might deſtroy the Devil and Death, THAT he might deliver them. It behoved him to be made like unto his Brethren, THAT he might be merciful and faithful, THAT he might make Reconciliation for the Sins of the People. The Reaſon therefore why he took our Fleſh is declared, to wit, *That he might be our Saviour.* And hence you find it ſo often recorded; *He hath aboliſhed in his Fleſh the Enmity; He hath ſlain the Enmity by his Fleſh; and you who were ſometimes Aliens and Enemies in your Minds by wicked works: yet,*

now

now hath he reconciled, in the Body of his Fleſh, through death, to preſent you holy and unblameable in his Sight, Epheſ. 2. 15, 16. Col. 1. 21, 22.

How he took Fleſh.

I Come now to the Second Queſtion, to wit, *How he took our Fleſh.* This muſt be inquired into, for his taking Fleſh was not after the common way, never any took man's Fleſh upon him as he, ſince the Foundation of the World.

1. He took not our fleſh like *Adam*, who was formed out of the Ground. *Who was made of the Duſt of the Ground*, Gen. 2. 7. Chap. 3. 19.

2. He took not our fleſh as we do by Carnal Generation. *Joſeph* knew not his Wife, neither did *Mary* know any Man, *till ſhe had brought forth her Firſt-born Son*, Luk. 1. 34. Mat. 1. 25.

3. He took fleſh then, *by the immediate working and over-ſhadowing of the Holy Ghoſt*: And hence it is ſaid expreſly; *She was found with Child of the Holy Ghoſt. Now the Birth of Jeſus Chriſt was on this wiſe: When-as his Mother* Mary *was eſpouſed to* Joſeph, *(before they came together) ſhe was found with Child of the Holy Ghoſt*, Mat. 1. 18. And hence again, When *Joſeph* doubted of her Honeſty (for he perceived ſhe was with Child and knew he had not touched her) the Angel of God,

God, himſelf comes down to reſolve his doubt, and ſaid, Joſeph *thou Son of* David, *Fear not, to take unto thee* Mary *thy Wife, for that which is conceived in her, is of the Holy Ghoſt*, Mat. 1. 20.

But again, Though the Holy Ghoſt was that by which the Child Jeſus was formed in the Womb, ſo as to be without Carnal Generation; yet was he not formed in her without, but by her Conception. *Behold, thou ſhalt conceive in thy Womb, and bring forth a Son, and ſhalt call his Name* Jeſus, Luk. 1. 31. Wherefore, he took fleſh not only IN, but OF the Virgin. Hence he is called HER Son, the SEED of the Woman. And hence it is alſo that he is called the *Seed* OF *Abraham*, the *Seed* OF *David*; THEIR *Seed according to the Fleſh*, Luk. 2. 7. Gen. 13. 15. Chap. 12. Chap. 22. Gal. 3. 16. Chap. 4. 4. Rom. 1. 3. Luk. 1. 32. Rom. 9. 5.

And this the Work he undertook, required.

1. It required that he ſhould take *our Fleſh*.

2. It required that he ſhould take our Fleſh *without ſin*, which could not be, had he taken it by reaſon of a Carnal Generation; for ſo, all Children are conceived *in*, and polluted *with* ſin, *Pſal.* 51. And the leaſt pollution, either of fleſh or ſpirit, had utterly diſabled him for the Work, *which to do*, he came down from Heaven. Therefore, *Such an High-Prieſt became us, who is holy, harmleſs, undefiled, ſeparate from Sinners, and made higher than the Heavens*, Heb. 7. 26.

This Myſtery of the Incarnation of the Son of God was thus compleated: I ſay, That he might be in all points like as we are, *yet without ſin*; for ſin in the Feſh diſableth, and maketh incapable to do the Commandment. Therefore was he thus *made*, thus *made of a Woman*: And this the Angel aſſigneth as the Reaſon of this his Marvelous Incarnation: *The Holy Ghoſt*, ſaith he, *ſhall come upon thee, and the Power of the Higheſt ſhall overſhadow thee; therefore alſo that Holy thing that ſhall be born of thee, ſhall be called the Son of God*, Luk. 2. 35.

The Overſhadowing of the Holy Ghoſt, and the Power of the Higheſt; the Father, and the Holy Ghoſt, brought this Wonderful thing to paſs; for Jeſus is *a Wonderful One*, in his Conception and Birth. This Myſtery is that, next to the Myſtery of three Perſons in one God. It is a great Myſtery. *Great is the Myſtery of Godlineſs; God was manifeſted in the Fleſh.*

The Concluſion is, That Jeſus Chriſt *took* our Fleſh, that he might be our Saviour; and that he might be our Saviour *indeed*, he THUS took our Fleſh.

That it was neceſſary that he ſhould take our Fleſh, if he will be our Saviour.

I Come now to the Third Thing, namely, That it was neceſſary that he ſhould take our Fleſh if he will be our Saviour.

And that firſt, from *the Nature of the Work*; his Work was to ſave, to ſave man, ſinking man: man that was going down to the Pit, *Job* 34. 24. Now he that will ſave him that is ſinking, muſt take hold on him. And ſince he was not to ſave a *Man*, but *Men*; therefore it was neceſſary that he ſhould take hold, not of one Perſon, but of the Common Nature, clothing himſelf with *part of the ſame.*

He took not hold of Angels, but took on him the Seed of Abraham. For THAT Fleſh was the ſame with the whole Lump of the Children, to whom the Promiſe was made; and comprehended in it the Body of them that ſhall be ſaved, even as in *Adam* was comprehended the whole World at firſt, *Rom.* 5.

Hence we are ſaid to be *choſen in him*, to be gathered, *being in him*, to be dead *by him*, to be riſen *with him* and to be *ſet with him*, or *in him in Heavenly Places already*, Epheſ. 1. 4, 10. Rom. 7. 4. Col. 3. 1, 2, 3. Chap. 2. 12, 13.

This then was the Wiſdom of the great God, that the Eternal Son of his Love ſhould take hold of, and ſo ſecure the ſinking Souls of periſhing Sinners by aſſuming their Fleſh.

Secondly, The *Manner of his doing the Work of a Saviour*, did call for his taking of our Fleſh.

He muſt do the Work *by dying: Ought not Chriſt to have ſuffered? Chriſt muſt needs have ſuffered*, Luk. 24. 26. Acts 17. 3. or elſe no glory follows. The Prophets teſtified beforehand the Sufferings of Chriſt, *and the Glory that ſhould follow*, 1 Pet. 1. 11. Yea, they did it by the Spirit, even by the Spirit of Chriſt himſelf. This Spirit then did bid them tell the World, yea, teſtify that Chriſt muſt ſuffer, or no man be bleſt with Glory. For the threatning of death, and the Curſe of the Law lay in the Way between Heaven-Gates and the Souls of the Children, for their Sins; wherefore he that will ſave them, *muſt anſwer Divine Juſtice, or God muſt lye in ſaving them without inflicting the Puniſhment threatned.* Chriſt then muſt needs have ſuffered, the Manner of the Work, laid a neceſſity upon him to take our Fleſh upon him; *he muſt die*, he muſt die *for us*, he muſt die *for our Sins*. And this was effectually foretold by all the Bloody Sacrifices that were offered under the Law; The Blood of Bulls, the Blood of Lambs, the Blood of Rams, the Blood of Calves, and the Blood of Goats and Birds. Theſe Bloody Sacrifices, what did they

ſignifie,

ſignifie, what were they figures of, *but of the bloody Sacrifice of the Body of Jeſus Chriſt*; their Blood being a Shadow of his Blood, and their Fleſh being a Shadow of his Fleſh?

Therefore when God declared that he took no pleaſure in them, becauſe they could not make the Worſhippers perfect as pertaining to the Conſcience; *then comes Jeſus Chriſt* to offer his Sinleſs Body and Soul for the Sin of the People: *For it is not poſſible that the Blood of Bulls and Goats ſhould take away ſin: wherefore, when he cometh into the World, he ſaith, Sacrifices and Offerings thou wouldeſt not, but a Body haſt thou prepared me; in Burnt-Offerings and Sacrifices for ſin thou haſt had no pleaſure. Then ſaid I, lo, I come, in the Volume of thy Book it is written of me to do thy good Will.* Since Burnt-Offerings cannot do thy Will, my Body ſhall; ſince the Blood of Bulls and Goats cannot do thy Will, my Blood ſhall.

Then follows, By the Will of God we are Sanctified *through the offering up of the Body of Jeſus Chriſt once for all*, Heb. 10. 8, 9, 10.

Thirdly, *The End of the Work* required, That Chriſt, if he will be our Saviour, ſhould take upon him our Fleſh.

The End of our Salvation is, That we might enjoy God, and that he by us might be glorified for ever and ever.

1. That we might enjoy God. *I will dwell in them, and they ſhall be my People, and I will be*

their God. This Indwelling of God, and conſequently our Enjoyment of him, begins firſt in its Eminency, by his Poſſeſſing our Fleſh in the Perſon of Jeſus Chriſt. Hence his Name is called *Emmanuel, God with us*; and the Word was made Fleſh and dwelt amongſt us. The Fleſh of Chriſt, is the Tabernacle which the Lord pitched, according to that ſaying: *The Tabernacle of God is with men, and he will dwell with them, and they ſhall be his People, and God himſelf ſhall be with them, and be their God,* Revel. 21. 3. Here God beginneth to diſcover his Glory, and to be deſirable to the Sons of Men.

God could not communicate himſelf to us, nor take us into the Enjoyment of himſelf, but with reſpect to that Fleſh which his Son took of the Virgin, becauſe ſin ſtood betwixt. Now this Fleſh, *only, was the Holy Lump*; in this Fleſh God could dwell, and foraſmuch as this Fleſh is the ſame with ours, and was taken up with intent that what was done, in, and by that, ſhould be communicated to all the Children; therefore through that, doth God communicate of himſelf unto his People. *God was in Chriſt reconciling the World unto himſelf.* And, *I am the Way*, ſaith Chriſt, *no man cometh to the Father but by me*, 2 Cor. 5. Joh. 14. 6.

That Paſſage to the *Hebrews* is greatly to our purpoſe: *We have boldneſs, Brethren, to enter into the Holieſt, (the place where God is) by the Blood of Jeſus, by a new and living Way which he hath*

hath Conſecrated for us through the Vail, that is to ſay, his Fleſh, Heb. 10. 19, 20. Wherefore by the Fleſh and Blood of Chriſt, we enter into the Holieſt; through the Vail, ſaith he, *that is to ſay, his Fleſh.*

2. As the End of our Salvation, is, *That we might enjoy God*: ſo alſo it is that *he* by *us* might be Glorified for ever. *That God in all things might be Glorified through Jeſus Chriſt our Lord.*

Here indeed will the Miſtery of his Grace, Wiſdom, Juſtice, Power, Holineſs, and Glory, *inhabit Eternal praiſe*, while we that are counted worthy of the Kingdom of God, ſhall admire at the Miſtery, and ſee our ſelves, without our ſelves, even by the Fleſh and Blood of Chriſt (through Faith therein) effectually, and Eternally ſaved. O! This will be the burden of our Eternal Joy; *God loved us, and gave his Son for us, Chriſt loved us, and gave his Fleſh for our Life*, and his Blood for our Eternal Redemption and Salvation.

That Chriſt was made under the Law.

BUt Secondly, *Chriſt was made under the Law. When the fulneſs of the time was come, God ſent forth his Son, made of a Woman, made under the Law*, Gal. 4. 4.

Of right, being found in flesh, he must needs be under the Law, for that there is not any Creature, above or without Law to God, (but this is not to the point in hand) Christ was not *therefore* under the Law because he was found in flesh, but he took flesh, and *designedly* put himself, or was made under the Law; wherefore 'tis added, he was made under the Law *to Redeem*, to redeem them that were under the Law. Wherefore here is a design, an Heavenly contrivance, and device on foot. Christ is made, that is, by design, subjected under the Law, for the sake, and upon the account of others: *To redeem them that were under the Law.*

Made under the Law; that is, put himself into the Room of Sinners, into the Condition of Sinners; made himself subject to the same pains and penalties we were obnoxious to. We were under the Law, and it had dominion over us, bound us *upon pain of Eternal Damnation* to do compleatly all things written in the Law. This Condition Christ put himself into, *that he might redeem*: for assuredly we had else perished.

The Law had dominion over us, and since we had sinned, of right it pronounced the Curse, and made all men subject to the Wrath of God. Christ therefore did not only come into our Flesh, *but also into our Condition*, into the Valley and Shadow of Death where we were, and where we are as we are Sinners. He that is under the Law,

Law, is under the Edge of the Axe. When *David* was to go viſit his Brethren, and to ſave them from the Hand of *Goliah*, he was to look how his Brethren fared, *and to take their Pledg*, 1. Sam. 17. 18. This is true of Jeſus Chriſt, when he came to ſave us from the Hand of Death and the Law; he looked how his Brethren fared, took to heart their deplorable Condition, and put himſelf into the ſame *Plight*, to wit, *under the Law, that he might redeem them that were under the Law.*

I told you before, that he came ſinleſs into the World, that he had a miraculous Conception, and wonderful Birth: And here you ſee a Reaſon for it, he was to be put, or made under the Law *to redeem.* He that will be made under the Law *to redeem*, had need be ſinleſs, and ſpotleſs himſelf; for the Law findeth fault with the leaſt, and condemneth man for the firſt beginning of Sin.

Without this then there could not have been Redemption, nor any the Sons of God by Adoption; no Redemption, becauſe the Sentence of Death had already paſt upon all; no Sons by Adoption, becauſe that's the Effect of Redemption. God ſent forth his Son made of a Woman, made under the Law to redeem them that were under the Law, *That we might receive the Adoption of Sons.* Chriſt then by being made under the Law, hath recovered *his* from under the Law, and obtained

tained for them the Priviledg of the Adoption of Sons.

For as I told you before, Chriſt ſtood a Common Perſon, preſenting in himſelf the whole Lump of the promiſed *Seed*, or the *Children* of the Promiſe; wherefore he comes under the Law *for them*, takes upon him to do what the Law required *of them*, takes upon him to do *it for them*.

He began therefore at the firſt Tittle of the Law, and going in mans Fleſh, for man, through the Law, *He becomes the End of the Law for righteouſneſs, for every one that believeth.* The END of the Law, what is the End of the Law, but perfect and ſinleſs Obedience? that is the End of the Law both with reſpect to its Nature, and the Cauſe of its being impoſed. God gave the Law, that compleat Righteouſneſs ſhould by that be found upon men, but becauſe ſin was got into man's Fleſh, therefore this Righteouſneſs, by us, could not be compleated: Now comes Chriſt the Lord into the World, clothes himſelf with the Children's Fleſh, addreſſeth himſelf to the Work of their Redemption, is *made under the Law*; and going through every part of the Law without Sin, he becometh *the End of the Law* for Juſtifying Righteouſneſs to every one that believeth, *Rom.* 10. 4. For he obeyed not the Law for himſelf, he needed no obedience thereto: 'Twas we that needed obedience, 'twas we

we that wanted to anſwer the Law, we wanted it but could not obtain it, becauſe then the Law was weak through the Fleſh; therefore God ſent his own Son, and he did our duty for us, even to become the End of the Law to every one that believeth: In this therefore Chriſt laboured for us, he was made under the Law *to redeem.* Therefore, as I ſaid before, It behoved him to be ſinleſs, becauſe the Law binds over to anſwer for ſin at the Bar of the Judgment of God. Therefore did his God-Head aſſume our humane Fleſh, in a clean and ſpotleſs way that he might come under *the Law, to redeem them that were under the Law.*

For conſiſting of two Natures, and the Perſonality lieing in the God-Head, which gave value and worth to all things done for us by the Man-hood, the Obedience takes denomination from thence, *to be the Obedience of God.* The Sons Righteouſneſs, the Sons Blood; the Righteouſneſs of God, the Blood of God, *Heb.* 5. 8, 9. *Phil.* 3. 7, 8. *Acts* 20.28. 1 *John* 3. 16.

Thus Jeſus Chriſt came into the World under the Law to redeem; not ſimply as God, but God-Man, both natures making one Chriſt. The God-head therefore did influence and give value to the human Fleſh of Chriſt in all its Obedience to the Law; elſe there would have been wanting that Perfection of Righteouſneſs which only could anſwer the Demands and Expectation

of

of the Juſtice of God, to wit, *Perfect Righteouſneſs by Fleſh.*

But the Second Perſon in the God-head, the Son, the Word, coming under the Law for men in their Fleſh, and ſubjecting himſelf by that Fleſh to every tittle, and demand of the Law; all, and every whit of what was acted, and done by Jeſus Chriſt God-man for us, *it was, and is the Righteouſneſs of God*: and ſince it was not done for himſelf, *but for us* (as he ſaith in the Text, *to redeem.*) The Righteouſneſs by which we are ſet free from the Law, is none other but the Righteouſneſs that alone reſideth in the Perſon of the Son of God.

And that it is abſolutely neceſſary thus it ſhould be, is evident, both with reſpect to God, and alſo with reſpect to Man.

1. With reſpect to God. The Righteouſneſs is demanded by God: therefore he that comes to redeem, muſt preſent before God a Righteouſneſs abſolutely perfect; this can be done by none but God.

2. With reſpect to Man. Man was to preſent this Righteouſneſs to God, therefore muſt the Undertaker be man. Man for Man, and God for God, God-Man between God and Men. This Days-man can lay his Hand upon us both, and bring God and Man together in peace, *Job. 9. 33.*

Queſt. *But ſome may ſay, What need of the Righ-*

Righteouſneſs of one that is naturally God? had Adam *who was but a mean Man ſtood in his Innocency, and done his duty, he had ſaved himſelf and all his Poſterity.*

Anſ. Had *Adam* ſtood he had ſo long ſecured himſelf (from the Wages of Sin) and Poſterity ſo long as they were in him. But had *Adam* ſinned, yea, although he had not defiled his Nature with filth, he could never after that have redeemed himſelf from the Curſe of the Law; becauſe he was not equal with God: for the Curſe of the Law is the Curſe of God, but no man can deliver himſelf from the Curſe of God, having firſt tranſgreſſed. This is evident becauſe Angels, for ſin, lie bound in Chains, and can never deliver *themſelves.*

He therefore that redeemeth man from under the Law, muſt, not only do all the good that the Law requireth, but bear all the Penalty that is due by the Law for ſin.

Should an Angel aſſume human Fleſh, and in that Fleſh do the Law, this Righteouſneſs would not redeem a Sinner, it would be but the Righteouſneſs of an Angel, and ſo, far ſhort of ſuch a Righteouſneſs as can ſecure a Sinner from the Wrath of God. *But thou ſhalt love the Lord thy God with all thy Soul, with all thy Heart, with all thy Mind, with all thy Strength.* If there was no more required of us, now to redeem our ſelves, it would be utterly impoſſible for us to

do

do it, becauſe in the beſt there is ſin, which will intermix it ſelf with every duty of Man. This being ſo, *all* the Heart, *all* the Soul, *all* the Strength, and *all* the Mind, to the exact requirement of the Juſtice of the Law, can never be found in a Natural Man.

Beſides, For this Work there is required a perfect Memory, always to keep in mind the whole Duty of Man, the whole of every tittle of all the Law, *leſt ſin come in by forgetfulneſs.*

2. A perfect Knowledg and Judgment, *leſt ſin come in by ignorance.*

3. An everlaſting Unweariedneſs in all, *leſt ſin and continual Temptations tire the Soul*, & cauſe it to fail before the whole be done.

For the Accompliſhing this laſt, he muſt have,

1. *A Perfect Willingneſs*, without the leaſt thought to the contrary.

2. *Such an hatred of ſin*, as is not to be found, but in the Heart of God.

3. *A full delight in every Duty*, and that in the midſt of all temptations.

4. A continuing in all things to the well-pleaſing of the Juſtice of God.

I ſay, ſhould the penalty of the Law be taken off, ſhould God forgive the Penalty and Puniſhment due to ſins that are paſt, and only demand good works now, according to the Tenour of the Law, no man could be ſaved: there would not be found that Heart, that Soul, that Mind

and

and that Strength any-where in the World.

This therefore muſt ceaſe for ever unleſs the Son of God will put his Shoulder to the Work; but bleſſed be God he hath done it: *When the fulneſs of the time was come, God ſent forth his Son, made of a Woman, made under the Law, to redeem them that are under the Law.*

Chriſt took upon him our Sins.

But Thirdly, Chriſt our Saviour takes upon him our Sins. This is another ſtep to the Work of our Redemption. *He hath made him to be ſin for us.* Strange Doctrine! a Fool would think it blaſphemy, but Truth hath ſaid it. Truth, I ſay, hath ſaid, not that he *was* made to be ſin, but that GOD made him to be ſin. *He hath made him to be ſin for us*, 1 Cor. 5. 21.

This therefore ſheweth us how effectually Chriſt Jeſus undertook the Work of our Redemption. *He was made to be ſin for us.* Sin is the great block and bar to our happineſs; ſin is the Procurer of all miſeries to men both here and for ever. Take away ſin, and nothing can hurt us; for death Temporal, death Spiritual, and death Eternal is the Wages of ſin, *Rom.* 6. 23.

Sin then, and man for Sin, is the Object of the Wrath of God. If the Object of the Wrath of God, then is his Caſe moſt dreadful; for who can bear, who can grapple with the Wrath of God! Men cannot, Angels cannot, the whole World cannot. All therefore muſt ſink under ſin, but he who is made to be ſin for us; he only can bear ſins, *he only can bear them away*; and therefore were they laid upon him. *The Lord laid upon him the Iniquities of us all*, Iſa. 53.

Mark therefore, and you ſhall find, that the Reaſon why God made him to be ſin for us, was, *That we might be made the Righteouſneſs of God in him.* He took our Fleſh, he was made under the Law, and was made to be ſin for us; that the Devil might be deſtroyed, that the Captives might be redeemed, *and made the Righteouſneſs of God in him.*

And foraſmuch as he ſaith, that GOD *hath made him to be ſin*, it declareth that the Deſign of God, and the Miſtery of his Will and Grace was in it. *He hath made him to be ſin.* God hath done it, that we might be made the Righteouſneſs of God in him: there was no other way, the Wiſdom of Heaven could find no other way, we could not by other means ſtand juſt before the Juſtice of God.

Now what remains, but that we who are reconciled to God by Faith in his Blood, are quit, diſcharged, and ſet free from the Law of Sin and Death.

Death. Yea, what encouragement to truſt in him, when we read *That God made him to be ſin for us.*

Queſt. *But how was Jeſus Chriſt made of God to be ſin for us?*

Anſ. Even ſo as if himſelf had committed all our Sins; that is, they were as really charged upon him, as if himſelf had been the Actor and Committer of them all. *He hath made him to be ſin*; not only as a Sinner, but as Sin it ſelf. He was as the Sin of the World, that Day he ſtood before God in our ſteed. Some indeed will not have Jeſus Chriſt our Lord to be made ſin for us, their Wicked Reaſons think this to be *wrong Judgment in the Lord*: it ſeems, ſuppoſing, that becauſe they cannot imagine how it ſhould be; therefore God, if he does it, *muſt do it at his Peril*, and muſt be charged with doing wrong Judgment, and ſo, things that become not his Heavenly Majeſty: But againſt this Duniſh Sophiſtry, we ſet *Paul* and *Iſaiah*, the one telling us ſtill, *The Lord laid on him the Iniquities of us all*; and the other, *That God made him to be ſin for us.*

But theſe Men, as I ſuppoſe, think it enough for Chriſt to *die under that Notion only*, not knowing nor feeling the Burden of Sin, and the Wrath of God due thereto. Theſe make him as ſenceleſs in his Dieing and as much without reaſon, as a ſilly Sheep or Goat who alſo died for Sin, but

ſo as in name, in ſhew, and ſhadow only. They felt not the proper Weight, Guilt, and Judgment of God for Sin.

But thou, Sinner, who art ſo in thine own Eyes, and, who feeleſt guilt in thine own Conſcience; Know then, that Jeſus Chriſt the Son of the Living God in fleſh, was made to be ſin for thee, or ſtood ſenſibly guilty of all thy Sins before God, and bare them in his own Body upon the Croſs.

God charged our Sins upon Chriſt, and that in their guilt and burden; what remaineth, but that the Charge was real or feigned: if real, then he hath either periſhed under them, or carried them away from before God: if they were charged but feignedly, then did he but feignedly die for them, then ſhall we have but feigned benefit by his Death, and but a feigned Salvation at laſt; not to ſay how this Curſed Doctrine chargeth God and Chriſt with Hypocriſy, the one in ſaying He made Chriſt to be ſin, the other in ſaying He bare our ſin; when indeed, and in truth, our guilt and burden never was really upon him.

Queſt. *But might not Chriſt die for our Sins, but he needs muſt bear their Guilt or Burden?*

Anſ. He that can ſever ſin, and guilt, ſin and the Burden, each from other, laying ſin and no guilt, ſin and no burden *on the Perſon that dieth for Sin*, muſt do it only in his own imaginary

Head

Head. No Scripture, nor Reaſon, nor Senſe, ſaith, understandeth, or feeleth ſin when charged, without its guilt and burden.

And here we muſt diſtinguiſh between ſin charged, and ſin forgiven. Sin forgiven, may be ſeen without guilt or burden, though I think not *without ſhame* in this World: But ſin charged, and that by the Juſtice of God, for ſo it was upon Chriſt; This cannot be, but guilt and the burthen, as inſeparable companions, muſt unavoidably lye on that Perſon. Poor Sinner, be adviſed to take heed of ſuch deluded Preachers, who with their Tongues ſmoother than Oil, would rob thee of that Excellent Doctrine, *God hath made him to be ſin for us*: for ſuch, as I ſaid, do not only preſent thee with a feigned deliverance and forgiveneſs, with a feigned Heaven and Happineſs, but charge God and the Lord Jeſus as meer Impoſtors, who while they tell us that *Chriſt was made of God to be ſin for us*, affirm, that it was not ſo REALLY, ſuggeſting this Sophiſtical Reaſon, *no wrong Judgment comes from the Lord.* I ſay again, this Wicked Doctrine is the next way to turn the Goſpel in thy thoughts, to no more than a Cunningly-deviſed Fable, 2 *Pet.* 1. and to make Jeſus Chriſt in his dying for our Sins, as brutiſh as the Paſchal-Lamb in *Moſes*'s Law.

Wherefore, diſtreſſed Sinner, when thou findeſt it recorded in the Word of Truth, that Chriſt

died for our Sins, and that God hath made him to be ſin for us: Then do thou conſider of ſin as it is a Tranſgreſſion againſt the Law of God, and that, as ſuch, it procureth the Judgment of God, torments and afflicts the Mind with guilt, and bindeth over the Soul to anſwer it: ſever not ſin and guilt aſunder, leſt thou be an Hypocrite like theſe wicked Men, and rob Chriſt of his true Sufferings. Beſides, to ſee ſin upon Chriſt but not its guilt, to ſee ſin upon Chriſt, but not the Legal Puniſhment; what is this but to conclude, that either there is no guilt and puniſhment in ſin, or that Chriſt bare our ſin, but we the Puniſhment? for the Puniſhment muſt be born, becauſe the Sentence is gone out from the Mouth of God againſt ſin.

Do thou therefore, as I have ſaid, conſider of ſin as a Tranſgreſſion of the Law, 1 *John* 3. and a Provoker of the Juſtice of God, which done, turn thine Eye to the Croſs, and behold thoſe Sins, in the Guilt and Puniſhment of them, ſticking in the Fleſh of Chriſt. *God condemned ſin in the Fleſh of Chriſt. He bare our Sins IN his own Body on the Tree*, Rom. 8. 3. 1 Pet. 2. 24.

I would only give thee this Caution, not ſin in the Nature of ſin; Sin was not ſo in the Fleſh of Chriſt, but ſin in the Natural Puniſhment of it, to wit, Guilt, and the Chaſtiſing Hand of Juſtice. *He was wounded for our Tranſgreſſions,*

he

he was bruiſed for our Iniquities: The Chaſtiſements of our Peace were upon him, and by his Stripes we are healed, Iſa. 53.

Look then upon Chriſt crucified to be as the ſin of the World, as if He only had broken the Law; which done, behold him perfectly innocent in himſelf, and ſo conclude, that for the tranſgreſſions of God's People he was ſtricken: That when the Lord made him to be ſin, He made him to be ſin FOR US.

He was made a Curſe for us,

FOurthly, As he was made Fleſh under the Law, and alſo Sin; ſo he was made a Curſe for us. *Chriſt hath redeemed us from the Croſs of the Law, being made a Curſe for us; as it is written, Curſed is every one that hangeth on a Tree.* This Sentence is taken out of *Moſes* being paſſed there upon them that for Sin are worthy of death. *And if a Man have committed a Sin worthy of death, and thou hang him on a Tree, his Body ſhall not remain all night upon the Tree, but thou ſhalt in anywiſe bury him that Day, for he that is hanged is accurſed of God.* By this Sentence *Paul* concludeth that Jeſus Chriſt was Juſtly hanged, becauſe ſin worthy of Death was upon him. Sin, not of his own but ours. Since then he took our

Sins, he muſt be curſed of God; for ſin is ſin where-ever it lies, and juſtice is juſtice where-ever it finds it: wherefore ſince Jeſus Chriſt will bear our *Sin*, he muſt be *numbred with the Tranſgreſſors*, and counted worthy to die the Death. *He that committeth ſin is worthy of death*: This, though Chriſt did not perſonally do, his Members, his Body, which is his Church, did: and ſince he would undertake for them with God, and ſtand in their Sins before the Eyes of his Juſtice; He muſt die the Death by the Law.

Sin and the Curſe cannot be ſevered. Sin muſt be followed with the Curſe of God: Sin therefore being removed from us to the Back of Chriſt, thither goes alſo the Curſe; for if ſin be found upon him, he is the Perſon worthy to die, worthy *by our Sins*. Wherefore *Paul* here ſetteth forth Chriſt clothed with our Sins, and ſo taking from us the Guilt and Puniſhment. What puniſhment, but the Wrath and Diſpleaſure of God. *Chriſt hath redeemed us from the Curſe of the Law, being made a Curſe for us.*

In this word [Curſe] are two things comprized.

1. The Reality of Sin, for there can be no Curſe where there is no Sin; either of the Perſons own, or made to be his by his own Conſent or the Imputation of Divine Juſtice. And ſince Sins are made to be Chriſt's by Imputation, they are his, though not *naturally*, yet *really*, and con-

conſequently the Wages due: He hath made him to be ſin; he was made a Curſe for us.

2. This word Curſe comprizeth therefore the Puniſhment of Sin, that Puniſhment properly due to ſin from the Hand of God's Juſtice, which puniſhment ſtandeth in three things.

1. In charging ſin upon the Body and Soul of the Perſon concerned: and hence we read that both the Body and Soul of Chriſt, *were made an Offering for Sin*, Iſa. 53. 10. Heb. 10. 10.

2. The Puniſhment ſtandeth in Gods inflicting of the Juſt merits of ſin upon him that ſtandeth charged therewith, and that is Death in its own nature and ſtrength; to wit, Death with the Sting thereof: *The Sting of Death is ſin.* This Death did Chriſt die, becauſe he died for our Sins.

3. The Sorrows and Pains of this Death therefore muſt be under-gone by Jeſus Chriſt. Now there are divers Sorrows in Death.

1. Such Sorrows as Brutes are ſubject to.

2. Such Sorrows as Perſons are ſubjects to, that ſtand in ſin before God.

3. Such Sorrows as thoſe undergo who are ſwallowed up of the Curſe and Wrath of God for ever.

Now ſo much of all kind of Sorrow as the Imputation of our Sin, could juſtly bring from the Hand of Divine Juſtice, ſo much of it he had.

1. He had Death.

2. He had the Sting of Death, which is Sin.

3. He was forſaken of God, but could not by any means have thoſe Sorrows which they have that are everlaſtingly ſwallowed up of them. *It was not poſſible that he ſhould be holden of it*, Act. 2. 24.

For where Sin is charged and born, there muſt of neceſſity follow the Wrath and Curſe of God: Now where the Wrath and Curſe of God is, there muſt of neceſſity follow the Effects, the *Natural Effects*.

I ſay, the *Natural Effects*: to wit, the Sence, the Sorrowful Sence of the Diſpleaſure of an Infinite Majeſty, and his Chaſtiſements for the Sin that hath provoked him.

There are Effects *natural*, and Effects *accidental*; thoſe Accidental, are ſuch as flow from our weakneſs, whilſt we wreſtle with the Judgment of God; to wit, helliſh fear, deſpair, rage, blaſphemy, and the like: Theſe were not incident to Jeſus Chriſt, he being in his own Perſon every way perfect. Neither did he alwayes endure the Natural Effects; his Merits relieved, and delivered him. God looſed the Pains of death, *becauſe it was not poſſible he ſhould be holden of it*, Acts 2. 24.

Chriſt then was made a Curſe for us, for he did bear our ſin; the Puniſhment therefore, from the Revenging Hand of God muſt needs fall upon him.

Where-

Wherefore, *by theſe four things*, we ſee how Chriſt became our Saviour, he took hold of our Nature, was born under the Law, was made to be ſin, and the Accurſed of God for us. And obſerve it; all this, as I ſaid before, was the Handy-Work of God. *God made him Fleſh, made him under the Law, God made him to be Sin, and alſo a Curſe for us.* The Lord bruiſed him, the Lord put him to grief, the Lord made his Soul an Offering for Sin, *Iſa.* 53. Not for that he hated him, conſidering him in his own harmleſs, innocent, and bleſſed Perſon; for he was daily his Delight; but by an act of grace to usward, were our Iniquities laid upon him, and he in our ſtead, bruiſed and chaſtiſed for them. God loved us, *and made him a Curſe for us.* He was made a Curſe for us, *That the Bleſſing of* Abraham *might come on the Gentiles, through Faith in Jeſus Chriſt*, Gal. 3. 13, 14, 15.

Further Demonſtration of this Truth.

BEfore I paſs *this Truth*, I will preſent thee (Courteous Reader) with two or three Demonſtrations for its further confirmation.

Firſt, That Chriſt did bear our Sin and Curſe, is clear *becauſe he died*, and that without a Mediator.

1. He

1. He died, *Death is the Wages of Sin*, Rom. 6. 23. Now if death be the Wages of ſin, and that be true, *that Chriſt did die and not ſin*, either the Courſe of Juſtice is perverted, or elſe he died for our Sins; *there was no cauſe of death in him*, yet he died *Act.* 13. 28. He did no Evil, Guile was not found in his Mouth, yet he received the Wages of Sin. Sin therefore, though not of his own, was found upon him, and laid to his Charge, *becauſe he died. Chriſt died for our Sins, Chriſt gave himſelf for our Sins*, 1 Cor. 15. 1, 2, 3. Gal. 1. 4. 1 Pet. 2. 22.

He then that will conclude that Chriſt did not bear our Sin, chargeth God fooliſhly, for delivering him up to death: for laying on him the Wages, when in no ſence he deſerved the ſame. Yea he overthroweth the whole Goſpel, for that hangeth on THIS hinge; *Chriſt died for our Sins.*

Object. *But all that die, do not bear the Curſe of God for Sin.*

Anſ. But all that die without a Mediator do: Angels died the Curſed Death, becauſe Chriſt took not hold of them; and they for whom Chriſt never prayeth, they die the Curſed Death, for they periſh everlaſtingly in the unutterable Torments of Hell. *Chriſt too died*, that Death which is the Proper Wages of Sin, for he had none to ſtand for him. *I looked*, ſaith he, *and there was none to help, and I wondred that there was none*

none to uphold: therefore mine own Arm brought Salvation unto me. And he ſaw that there was no man: and he wondered that there was no Interceſſor, therefore his Arm brought Salvation unto him, and his Righteouſneſs ſuſtained him, Iſa. 63. 5. Iſa. 59. 16.

Chriſt then died, or endured the Wages of Sin, and that without an Interceſſor, without one between God and he: He grappled immediatly with the Eternal Juſtice of God, who inflicted on him *Death*, the Wages of Sin: there was no man to hold off the Hand of God; Juſtice had his full blow at him, and made him a Curſe for Sin. He died for ſin without a Mediator, he died the Curſed Death.

Secondly, A Second thing that Demonſtrateth that Chriſt died the Curſed Death for Sin: *It is the Frame of Spirit that he was in at the time that he was to be taken.*

Never was poor mortal ſo beſet with the apprehenſions of approaching death as was this Lord Jeſus Chriſt; *Amazement beyond meaſure, Sorrow that exceeded* ſeized upon his Soul. *My Soul*, ſaith he, *is exceeding ſorrowful even unto Death. And he began*, ſaith Mark, *to be ſore amazed, and to be very heavy*, Mat. 26. 38. Mar. 14. 33.

Add to this, That Jeſus Chriſt was better able to grapple with death, even better able to do it alone, than the whole World joyn'd altogether.

1. He

1. He was anointed with the Spirit without Meaſure, *Joh.* 3. 34.

2. He had all Grace perfect in him, *John* 1. 16.

3. Never none ſo ſoaked in the Boſom of his Fathers Love as himſelf, *Prov.* 8. 23, 30.

4. Never none ſo harmleſs, and without ſin as he, and conſequently never man had ſo good a Conſcience as he, *Heb.* 7. 26.

5. Never none prepared ſuch a ſtock of good Works to bear him company at the *Hour* of Death as he.

6. Never none had greater aſſurance of being with the Father Eternally in the Heavens than he. And yet behold, when HE comes to die, how weak is he, how amazed at death, how heavy, how exceeding ſorrowful; and I ſay, no cauſe aſſigned but the Approach of Death.

Alas! How often is it ſeen, that we Poor Sinners can laugh at deſtruction when it cometh: yea, *and rejoice exceedingly when we find the Grave*, Job. 3. 22. looking upon death as a part of our Portion; yea, as that which will be a means of our preſent relief and help, 1 *Cor.* 3. 22.

This Jeſus Chriſt couldnot do, conſidered as dying for our Sin, but the nearer death, the more heavy, & oppreſſed with the thoughts of the Revenging Hand of God. Wherefore he falls into an Agony, and Sweats; not after the common rate, as we do when death is ſevering Body and Soul. *His*

Sweat

Sweat was as it were great drops (Clodders) *of Blood, falling down to the Ground*, Luk. 22. 44.

What, I ſay, ſhould be the Reaſon, but that *death aſſaulted him with his Sting.* If Jeſus Chriſt had been to die for his Vertues only, doubtleſs he would have born it lightly, and ſo he did as he died, bearing witneſs to the Truth, *He endured the Croſs, and deſpiſed the Shame*, Heb. 12. 1, 2, How have the Martyrs deſpiſed death, and as it were, not been careful of that, having peace with God by Jeſus Chriſt, ſcorning the moſt Cruel Torments that Hell and Men could deviſe and invent; but Jeſus Chriſt could not do ſo, *as he was a Sacrifice for ſin*, he died for ſin, he was made a Curſe for us. O my Brethren, Chriſt died many deaths at once, he made his Grave with the Wicked, *and with the Rich in his Deaths.* Look how many thouſands ſhall be ſaved, ſo many deaths did Jeſus die; yet it was but once he died. He died thy death, and my death, and ſo many deaths as all our Sins deſerved, who ſhall be ſaved from the Wrath to come.

Now to feign that theſe Sorrows, and this Bloody Agony was not real, but in ſhew only; What greater Condemnation can be paſſed upon Jeſus Chriſt, who loved to do all things in the moſt feigned Simplicity? It was therefore becauſe of ſin; the Sin that was put into the Death he died, and the Curſe of God that was due to Sin; That, That made death ſo bitter to Jeſus Chriſt;

Christ; *'tis Christ that died.* The Apostle speaks as if never any died but Christ, nor indeed did there, *so wonderful a Death as he*, Rom. 8. Death considered simply, as it is a deprivation of natural life could not have these Effects in a Person, personally more Righteous than an Angel. Yea, even Carnal Wicked Men not awakened in their Conscience how securely can they die. It must therefore also be concluded, that *the Sorrows, and Agony of Jesus Christ came from a higher cause*, even from the Guilt of sin, and from the Curse of God that was now approaching for that Sin.

It cannot be attributed to the Fear of Men, their Terrour could not make him afraid; that was contrary to his Doctrine, and did not become the Dignity of his Person; it was sin, sin, sin, and the Curse due to sin.

Thirdly, It is evident that Christ did bear and die the Cursed Death for sin; *from the Carriage and Dispensation of God towards him.*

First, from the Carriage of God. God now becomes as an Enemy to him.

1. He forsakes him. *My God, my God, why hast thou forsaken me?* Yea, the Sence of the Loss of God's comfortable Presence abode with him even till he gave up the Ghost.

2. He dealeth with him as with one that hath sinned, he chastiseth him, he bruiseth him, he striketh and smiteth him, *Isa.* 53. and was pleased

ed, that is, his Juſtice was ſatisfied, in ſo doing. *It pleaſed the Lord to bruiſe him, he hath put him to grief.*

Theſe things could not be, had he only conſidered him in his own Perſonal ſtanding, (*where was the Righteous forſaken.*) Without the Conſideration of Sin, he doth not willingly afflict, nor grieve the Children of Men; that is, not out of pleaſure, or without ſufficient cauſe.

Jeſus Chriſt then, ſince he is under this withdrawing, chaſtiſing, bruiſing, and afflicting Diſpleaſure of God, he is all that time under ſin, under our ſins, and therefore thus accurſed of God, his God.

Secondly, Not only the Carriage of God, but his Diſpenſations, his viſible Diſpenſations, plainly declare that he ſtood before God in our Sins, *Vengeance ſuffered him not to live.* Wherefore God delivered him up. *He ſpared not his own Son, but delivered him up for us all,* Rom. 8. 32.

1. He delivered him into the Hands of Men, *Mar.* 9. 31.

2. He was delivered into the Hands of Sinners, *Luk.* 24. 7.

3. He was delivered unto Death, *Rom.* 4. 25.

4. Yea, ſo delivered up, as that they both had him to put him to death, and God left him for that purpoſe in their Hands: yea, was ſo far off from delivering him, that he gave way to all things

things that had a tendency to take his Life from the Earth.

Now may men do what they will with him, *he was delivered to their Will.*

1. *Judas* may ſell him.
2. *Peter* may deny him.
3. All his Diſciples forſake him.
4. The Enemy apprehends him, binds him, they have him away like a Thief to *Caiaphas* the High-Prieſt, in whoſe Houſe he is mocked, ſpit upon, his Beard is twitched from his Cheeks; now they buffet him and ſcornfully bow the Knee before him: *Yea, his Viſage is ſo marred more than any mans, and his Form more than the Sons of Men,* Iſa. 52. 13, 14, 15.

Now he is ſent to the Governor, defaced with Blows and Blood; who delivereth him into the Hand of his Souldiers; they Whip him, Crown him with Thorns, and ſtick the Points of the Thorns faſt in his Temples, by a Blow with a Staff in their Hand: Now is he made a Spectacle to the People, and then ſent away to *Herod*, who with his Men of War ſet him at naught; no God appearing for his Help.

In fine, they at laſt condemn him to Death, *even to the Death of the Croſs*, where they hang him up by Wounds made through his Hands and his Feet, between the Earth and the Heavens, where he hanged for the ſpace of Six Hours, to wit, from Nine in the Morning, till Three in the Afternoon.

No

No God yet appears for his help, while he hangs there; ſome rail at him, others wagg their Heads, others tauntingly ſay, *He ſaved others, himſelf he cannot ſave*; ſome divide his Raiment, caſting lots for his Garments before his Face, others mockingly bid him come down from the Croſs, and when he deſireth ſuccour, they give him Vinegar to drink. *No God yet appears for his help.*

Now the Earth quakes, the Rocks are rent, the Sun becomes black, and Jeſus ſtill cries out that he was forſaken of God; and preſently bowreth his Head and dies: read *Mat.* 26. *Chap.* 27. *Mar.* 14. *Chap.* 15. and *Luk.* 22. *Chap.* 23. *John* 18. *Chap.* 19.

And for all this there is no cauſe aſſigned from God, *but Sin. He was wounded for our Tranſgreſſions, he was bruiſed for our Iniquities, and the chaſtiſement of our Peace was upon him, and by his Stripes we are healed*, Iſa. 53.

The Sum then is, That Jeſus Chriſt the Lord by taking part of our Fleſh, became a Publick Perſon, not doing, nor dying in a private Capacity, but in the room and ſtead of Sinners, whoſe Sin deſerved Death and the Curſe of God: all which Jeſus Chriſt bare in his own Body upon the Tree. I conclude then, that my Sin is already crucified, and accurſed in the Death and Curſe Chriſt under-went.

I come now to ſome Objections.

Objection Firſt.

CHriſt never was a Sinner, God never ſuppoſed him to be a Sinner, neither did our Sins become really his, God never reputed him ſo to have been; therefore hate or puniſh him as a Sinner he could not; for no falſe judgment can belong to the Lord.

1. *Anſ.* That Chriſt was not a Sinner *Perſonally*, by acts, or doings of his own, is granted, and in this ſenſe 'tis true, that God did never ſuppoſe him to be a Sinner, nor puniſhed him as ſuch a Sinner, nor did he really (if by really you underſtand naturally) become our Sin, nor did God ever repute him ſo.

2. But that Chriſt ſtood before God in *our* Sins, and that God did not only ſuppoſe him ſo to ſtand, but ſet him in them, put them upon him, and count them as his own, is ſo true, that he cannot at preſent be a Chriſtian that denies it. *The Lord hath laid upon him the Iniquities of us all*, Iſa. 53. 1 Pet. 2. 22.

3. So then, though God did not puniſh him for ſin of his own committing, yet he puniſhed him for ſin of our committing. *The Juſt ſuffered for the unjuſt*, 1 Pet. 3. 18.

4. There-

4. Therefore it is true, That though Chriſt did never really become ſin of his own, he did really become our Sin, did really become our Curſe for ſin: If this be denyed, it follows that he became our Sin *but feignedly*, that he was made our Curſe, or a Curſe for us, *but in appearance*, ſhew, or in diſſimulation; but no ſuch action or work can proceed of the Lord. He did then really lay our Sin, and his Curſe upon him for our Sin.

2. Object. *But if Chriſt indeed hath ſuffered for our Sins, and endured for them that Curſe, that of juſtice is due thereto: then hath he alſo endured for us the proper torments of Hell, for they are the Wages of our Sins.*

Anſ. Many things might be ſaid in anſwer to this Objection. But briefly;

1. What God chargeth upon the Soul for ſin, is one thing, and what followeth upon that Charge, is another.

2. A difference in the Perſon ſuffering, may make a difference in the Conſequences that follow upon the Charge.

Let us then conſider of both theſe things.

1. The Charge is *Sin*, God charged him with our Sins.

2. the Perſon then ſtands guilty before the Judgment of God.

The Conſequences are:

1. The Perſon charged ſuſtains, or ſuffereth the Wrath of God.

2. This Wrath of God is expreſſed, and inflicted, on Body and Soul.

The Conſequences are:

1. God forſaketh the Perſon charged, and being left, if he cannot ſtand, he falleth under the Power of guilt and horror of the ſame.

If the Perſon utterly fall under this Charge, as not being able to wreſtle with, and overcome this Wrath of God, then deſpair, horror of Hell, rage, blaſphemy, darkneſs, and damnable anguiſh immediatly ſwallow him up, and he lieth for ever and ever in the Pains of Hell, a Monument of Eternal Vengeance.

Now that Chriſt under-went the Wrath of God 'tis evident, becauſe he bare our Curſe; That God forſook him, he did with ſtrong crying and tears acknowledg; and therefore that he was under the Soul-afflicting ſence of the loſs of God's Favor, and under the ſence of his Diſpleaſure muſt needs flow from the Premiſes.

But now, becauſe Chriſt Jeſus the Lord, was a Perſon infinitly differing from all others that fall under the Wrath of God: therefore thoſe things that flow from damned Sinners, could not flow from him.

1. *Deſpair could not riſe in his Heart, for his Fleſh did reſt in hope*; and ſaid even when he ſuffered, *Thou wilt not leave my Soul in Hell*, Acts 2. 27.

2. The

2. The Everlaſtingneſs of the Puniſhment therefore, nor the Terrors that accompany ſuch, could not faſten upon him; for he knew at laſt that God would Juſtifie him, or approve of his Works that they were Meritorious.

And mark, Everlaſting Puniſhment is not the proper Wages of ſin, but under a ſuppoſition that the Perſon ſuffering be not able to pay the Debt. *Thou ſhalt not depart thence till thou haſt paid the very laſt Mite.*

The difference then of the Perſons ſuffering may make a difference, though not in the Nature of the Puniſhment; yet in the Duration, and Conſequences of it.

1. Chriſt under the Sentence, was as to his own Perſonal Acts only, altogether innocent; the Damned, only altogether Sinners.

2. Chriſt had in him, even then the utmoſt Perfection of all graces and vertues; but the Damned, the Perfection of Sin and Vileneſs.

3. Chriſt's Humanity had ſtill Union with his God-head; the Damned, Union only with Sin.

4. Now an Innocent Perſon, perfect in all graces, as really God, as Man, can better wreſtle with the Curſe for ſin, than either ſinful Men or Angels.

1. While they deſpair, Chriſt hopes.
2. While they blaſpheme, Chriſt ſubmits.
3. While they rage, Chriſt juſtifies God.
4. While they ſink under the burden of Sin

and Wrath, Chriſt recovereth by vertue of his Worthineſs. Thou wilt not leave my Soul in Hell, *neither wilt thou ſuffer thy Holy one to ſee corruption.* He was Gods Holy one, and his Holineſs prevailed.

So that it follows not, That becauſe Chriſt did undergo the Curſe due to our Sins, he therefore muſt have thoſe accidental Conſequences which are found to accompany damned Souls.

3. Object. *But the Scripture ſaith, That the Wages of Sin is everlaſting puniſhment.* Depart from me ye curſed into everlaſting fire, prepared for the Devil and his Angels, *Mat.* 25.

Anſ. This Objection is partly anſwered already, in the Anſwer to that fore-going. But further;

1. Conſider, The Wages of Sin is Death, and puniſhment under the Wrath of God. *Till thoſe that die the Death for Sin, have paid the utmoſt Farthing*, Mat. 5. 25. Luk. 12. 58, 59.

2. So then the everlaſtingneſs of the Puniſhment, lieth here; If the Perſon ſuffering be not able to make amends to juſtice for the Sins for which he ſuffereth; elſe juſtice neither would, nor could, *becauſe 'tis juſt*, keep ſuch ſtill under puniſhment.

3. The Reaſon then why fallen Angels, and damned Souls have an everlaſtingneſs of Puniſhment allotted them, is becauſe, by what they ſuffer: *they cannot ſatisfy the Juſtice of God.*

4. The

4. The Concluſion then is, though the Rebukes of God for Sin by death and puniſhment after, be the Rebukes of Eternal Vengeance; yet the Eternity of that Puniſhment, is for want of merit: could the Damned merit their own Deliverance, *Juſtice would let them go.*

5. It is one thing therefore to ſuffer for ſin, by the ſtroke of Eternal Juſtice, and another thing to abide for ever a Sufferer there: Chriſt did the Firſt, the Damned do the Second.

6. His Riſing therefore from the Dead the third Day doth nothing invalid his Sufferings, but rather ſheweth the Power of his Merit. And here I would ask a Queſtion, Had Chriſt Jeſus been more the Object of Faith, if weakneſs and endleſs infirmity had kept him under the Curſe, than by riſing again from the Dead, want of merit cauſing the one, ſufficience thereof cauſing the other?

7. If men will not believe that Chriſt hath removed the Curſe, becauſe he is riſen again; they would much more ſtrongly have doubted it, had he been ſtill in the Grave. But O amazing darkneſs! to make that an Argument, that his Sufferings wanted merit, which to God himſelf is ſufficient proof that he hath purged our Sins for ever. *For this Man after he had offered up one ſacrifice for Sins for ever, ſat down on the Right Hand of God,* Heb. 10. 12.

4. Object. *But the Scripture ſaith, Chriſt is our Example and that in his very death,* 1 Pet. 2. 21.

Anſ. Chriſt in his Sufferings, and Death, is *both Sacrifice and Example.*

1. A Sacrifice. *Chriſt our Paſſeover is Sacrificed for us.* And again, *He gave himſelf for us, an Offering, and a Sacrifice to God for a ſweet-ſmelling Savor.* And thus he made Reconciliation for Iniquity, and brought in Everlaſting Righteouſneſs, 1 *Cor.* 5. 8. *Epheſ.* 5. 1, 2. *Dan.* 9. 2.

2dly. He was alſo in his Sufferings *Exemplary*, and that in ſeveral particulars.

1. In his meek Deportment, while he was apprehended, *Iſa.* 53. 7.

2. In doing them good that ſought his Life, *Luk.* 22. 50, 51.

3. In his Praying for his Enemies, when they were in their Out-rage, *Luk.* 23. 34.

4. *When he was reviled, he reviled not again; when he ſuffered he threatned not, but committed himſelf to him that judgeth Righteouſly,* 1. Pet. 2. 23.

In theſe reſpects, I ſay, *he was Exemplary*, and brought honour to his Profeſſion by his good Behaviour: And O how beautiful would Chriſtianity be in the Eyes of Men, if the Diſciples of our Lord would more imitate him therein!

But what? Becauſe Chriſt is our *Pattern*, is he not our *Paſſeover*? or, becauſe we ſhould in

theſe

theſe things follow his Steps, *died* he not for our Sins? Thus to conclude, would not only argue thee very erroneous, but ſuch a Concluſion would overthrow the Goſpel; it being none other but a great ſlight of Satan, to ſhut out the whole by a Part, and to make us Blaſphemers, while we plead for Holineſs.

Look then upon the Death of Chriſt under a double Conſideration.

1. As he ſuffered from the Hand of God.
2. As he ſuffered from the Hand of Men.

Now as he ſuffered by God's Hand, ſo he ſuffered for ſin; but as he ſuffered from Men, ſo he ſuffered for righteouſneſs ſake.

Obſerve then, That as he ſuffered for ſin, ſo no *MAN* took away his Life; but as he ſuffered for righteouſneſs, ſo THEY ſlew him by wicked hands: What is it then? Chriſt muſt needs have ſuffered, and the Wiſdom of God had ſo ordained. *That thoſe things which God before had ſhewed by the Mouth of all his Prophets, that Chriſt ſhould ſuffer, he hath ſo fulfilled*, Acts 3. 18.

Thus therefore we ought to diſtinguiſh of the Cauſes, and Ends of the Death of Chriſt.

Again, As Chriſt ſuffered for ſin, ſo he would neither be taken at mans pleaſure, nor die at mans time.

1. *Not at mans pleaſure*, and hence it was that they ſo often ſought his Life in vain, *for his Hour was not yet come*; to wit, the Hour in which

which he was to be made a Sacrifice for our Sin, *John* 13. *Chap.* 17. 1, 2. *Chap.* 18. 1, 2.

2. *Not at their Time*; but contrary to all expectation, when the *due* time was come, he bowed his Head and gave up the Ghoſt, *John* 19. 30.

And for this laſt work he had power given him of God, that is, power to die when he would. *I have power*, ſaid he, *to lay down my Life, and I have power to take it again*; This Power never man had before. This made the Centurion wonder, and made *Pontius Pilat* marvel: And indeed well they might, for it was as great a Miracle as any he wrought in his Life. It demonſtrated him to be the Son of God, *Mar.* 15. 38, 39. The Centurion knowing that according to nature he might have lived longer, concluded therefore that his dying at that inſtant was not, but miraculouſly. And when *he ſaw that he ſo cried out, and gave up the Ghoſt*, he ſaid, *Truly this Man was the Son of God.*

And the Reaſon why he had power to die, was, That he might offer his Offering willingly, and at the Seaſon.

1. Willingly. *If his Offering be a Burnt-Sacrifice of the Lord, let him offer a Male without blemiſh, he ſhall offer it of his own voluntary Will, at the Door of the Tabernacle of the Congregation before the Lord*, Levit. 1. 3.

2. He muſt offer it at the Seaſon. *Thou ſhalt*

keep

keep this Ordinance (the Paſſeover) *in his Seaſon*, Exod. 13. 10.

Now both theſe Offerings having immediate reſpect to the Offering of the Body of Chriſt for ſin (for he came in the room of all burnt-Sacrifices,) the Paſſeover alſo was a Type of him, *Heb.* 10. 3, 4, 5, 6. 1 *Cor.* 5. 7, 8. Therefore, he being now the Prieſt as well as Sacrifice, muſt have Power and Will to offer his Sacrifice with acceptation; and this the Scripture teſtifieth he did where it ſaith, *In due time Chriſt died for the Ungodly*, Rom. 5. 8, 9. In due time, that is at the time appointed, at the acceptable time.

Thou muſt therefore, unleſs thou art willing to be deceived, look upon the Sufferings of Chriſt, under a double Conſideration, and diſtinguiſh between his Sufferings *as our Example*, and his Suffering *for our Sins*. And know, that as he ſuffered *as our Example*, ſo he ſuffered *only* for righteouſneſs ſake from the Hands of wicked Men; but as he ſuffered *for our Sins*, ſo he ſuffered (as being by God reputed wicked) the Puniſhment that was due to ſin even the dreadful Curſe of God: Not that Chriſt died two deaths one after another, but he died at the ſame time upon a double account; for his Righteouſneſs ſake from Men; for our ſins, from the Hand of God. And, as I ſaid before, had he only ſuffered for righteouſneſs ſake, death had not ſo amazed him, nor had he been ſo exceeding heavy in the

Thoughts

Thoughts of it; that had never put him into an Agony, nor made him Sweat, as it were, great drops of Blood. Beſides, When men ſuffer only for righteouſneſs ſake, God doth not uſe to hide his Face from them, to forſake them, and make them accurſed; But *Chriſt hath delivered us from the Curſe of the Law, being made a Curſe for us.*

Object. *But if indeed Chriſt hath paid the full price for us by his Death, in ſuffering the Puniſhment that we ſhould have done: wherefore is the Scripture ſo ſilent, as not to declare, that by his Death he hath made ſatisfaction?*

Anſ. No Man may teach God Knowledg, he knoweth beſt how to deliver his Mind in ſuch words and terms as beſt agree with his Eternal Wiſdom, and the Conſciences of theſe that are truly deſirous of Salvation, being over-burdened with the guilt of Sin. Perhaps the Word *Satisfaction* will hardly be found in the Bible; and where is it ſaid in ſo many words, *God is diſſatisfied with our Sins*? Yet 'tis ſufficiently manifeſt, that there is nothing that God hateth but ſin, and Sinners for the Sake of ſin. What meant he by turning *Adam* out of Paradiſe, by drowning the Old World, by burning up *Sodom* with Fire and Brimſtone from Heaven? What meant he by drowning of *Pharaoh*, by cauſing the Ground to ſwallow up *Corah* and his Company, and by his deſtroying *Iſrael* in the Wilderneſs, if not to

ſhew

ſhew that he was diſſatisfied with Sin? That God is alſo ſatisfied, yea, more than ſatisfied by Chriſt's Sufferings for our Sins, *is apparent*: For granting that he died for them, as theſe Scriptures declare, *Iſa.* 53. 1 *Cor.* 15. 1, 2, 3, 4. *Gal.* 1. 4. 1 *Cor.* 5. 8. 2 *Cor.* 5. 21. *Gal.* 3. 13. 1 *Pet.* 2. 24. *Chap.* 3. 18. 1 *Joh.* 2. 2. *Chap.* 3. 16. *Chap.* 4. 14. *Revel.* 1. 5. *Chap.* 5. 9. *Iſa.* 49. 4, 5, 6.

1. It is apparent, becauſe it is ſaid; *That God ſmelled in that Offering of the Body of Chriſt for our Sins, a Sweet-ſmelling Savor. He gave himſelf for us an Offering, and a Sacrifice to God for a ſweet-ſmelling Savor*, Epheſ. 5. 2.

2. It is apparent, becauſe it is ſaid expreſly, *That God for Chriſt's Sake* doth now forgive. *Be ye kind one to another, tender-hearted, forgiving one another, even as God for Chriſt's Sake hath forgiven you*, Epheſ. 4. 32.

3. It is apparent that God is ſatisfied with Chriſt's Blood for our Sins, becauſe he hath declared, that he can juſtifie thoſe that believe in, or rely upon that Blood for Life, in a way of Juſtice and Righteouſneſs. *Being juſtified freely by his Grace through the Redemption that is in Jeſus Chriſt; whom God hath ſet forth to be a Propitiation through faith in his Blood, to declare his Righteouſneſs for the Remiſſion of ſins, that are paſt through the forbearance of God. To declare, I ſay, at this time his Righteouſneſs, that he might be juſt, and*

the

the Juſtifier of him that believeth in Jeſus, Rom. 3. 24, 25, 26.

Now, I ſay, to object againſt ſuch plain Teſtimonies, what is it, but

1. To deny that Chriſt died for Sin; or to conclude,

2. That having ſo done, he is ſtill in the Grave: Or,

3. That there is no ſuch thing as Sin: Or,

4. No ſuch thing as Revenging Juſtice in God againſt it: Or,

5. That we muſt die our ſelves for our Sins: Or,

6. That ſin may be pardoned without a ſatisfaction: Or,

7. That every man may merit his own Salvation.

But without ſhedding of Blood there is no Remiſſion, *Heb.* 9. 22.

To avoid therefore theſe curſed Abſurdities, it muſt be granted that Jeſus Chriſt by his Death did make ſatisfaction for ſin.

But the word *Satisfaction* may not be uſed by the Holy Ghoſt, perhaps, for that it is too ſhort and ſcanty a Word to expreſs the Bleſſedneſs that comes to Sinners by the Blood of Chriſt.

1. To make ſatisfaction amounts to no more than compleatly to anſwer a legal Demand for harms and injuries done. Now this when done to the full, leaveth the Offender there where he was before

before he committed the Injury. Now if Chriſt had done no more than this, he had only paid our debt, *but had not obtained eternal redemption for us.*

2. For a full Satisfaction given by this Man for harms done by another, may neither obtain the Love of the Perſon offended, nor the ſmalleſt Gift which the Perſon *offending* hath not deſerved. Suppoſe I owe to this Man ten thouſand Talents, and another ſhould pay him every Farthing, there remaineth over and above, by that compleat Satisfaction, not one ſingle half-Penny for me. Chriſt hath therefore done more than to make ſatisfaction for ſin by his Blood. *He hath alſo made us Kings and Prieſts to God and his Father, and we ſhall reign with him for ever and ever,* Revel. 1. 5, 6. Chap. 22. 5.

But take a few more Scriptures for the Proof of the Doctrine before aſſerted.

Firſt, *We have redemption through his Blood,* Col. 1. 14.

1. Redemption from Sin, *Epheſ.* 1. 7.
2. Redemption from Death, *Heb.* 2. 14, 15. *Hoſ.* 13. 14.
3. Redemption from Satan, *Heb.* 2. 15.
4. Redemption from the World, *Gal.* 1. 4.
5. Redemption to God, *Revel.* 5. 9.
6. Eternal Redemption. *Neither by the Blood of Goats and Calves, but by his own Blood, he entered in once into the Holy Place, having obtained*

Eternal

Eternal Redemption for us, Heb. 9. 12.

Secondly, We are ſaid alſo to be waſhed in his Blood.

1. Our Perſons are waſhed; *He loved US, and waſhed US* from our Sins in his own Blood, *Rev.* 1. 5.

2. His Blood waſheth alſo our Performances, *Our Robes are waſhed, and made white in the Blood of the Lamb*, Revel. 7. 14.

Thirdly, We are ſaid to be purged by his Blood.

1. Purged from Sin before God. *When he had by himſelf purged our Sins, he ſat down on the Right Hand of God*, Heb. 1. 3.

2. Purged from evil Conſciences. *How much more ſhall the Blood of Chriſt, who through the Eternal Spirit offered himſelf without ſpot to God; purge your Conſcience from dead works, to ſerve the Living God?* Heb. 9. 14.

Fourthly, We are ſaid to be made nigh to God by his Blood. *But now in Chriſt Jeſus, ye who ſometimes were afar off, are made nigh by the Blood of Chriſt*, Epheſ. 2. 13.

Fifthly, Peace is ſaid to be made by his Blood.

1. Peace with God, *Col.* 1. 20.

2. Peace of Conſcience, *Heb.* 10. 19, 20, 21, 22.

3. Peace one with another, *Epheſ.* 2. 14.

Sixthly, We are ſaid to be juſtified by his Blood. *Much more being now juſtified by his Blood, we*

we ſhall be ſaved from wrath through him, Rom. 5. 9.

Juſtified, that, is acquitted:

1. Acquitted before God, *Epheſ.* 5. 25, 26.
2. Acquitted before Angels, *Mat.* 28. 5.
3. Acquitted by the Law, *Rom.* 3. 21, 22, 23.
4. Acquitted in the Court of Conſcience, *Heb.* 9. 14.

Seventhly, We are ſaid to be ſaved by his Blood, *Rom.* 5. 8, 9.

Eightly, We are ſaid to be reconciled by his Blood, *Col.* 1. 20, 21, 22.

Ninthly, We are ſaid to be ſanctified by his Blood, *Heb.* 13. 12.

Tenthly, We are ſaid to be admitted into the Holieſt by his Blood, *Heb.* 10. 19.

Eleventhly, We are ſaid to have Eternal Redemption by his Blood, *Heb.* 9. 12.

Yea Laſtly, This Blood which was once ſpilt upon the Croſs, will be the burden of our Song in Heaven it ſelf for ever and ever, *Revel.* 5. 9.

Now if we be redeemed, waſhed, purged, made nigh to God, have peace with God; if we ſtand juſt before God, are ſaved, reconciled, ſanctified, admitted into the Holieſt; if we have eternal Redemption by his Blood, and if his Blood will be the burden of our Song for ever: then hath Chriſt paid the full price for us by his Death; then hath he done more than made ſatisfaction for our Sins.

Several Demonſtrations more, proving the former Doctrine.

BUt before I conclude this Anſwer, I will give you nine or ten more undeniable Demonſtrations, to ſatisfie you, if God will bleſs them to you, in the Truth of this great Doctrine; to wit, *That Jeſus Chriſt by what he hath done hath paid the full Price to God for the Souls of Sinners, and obtained Eternal Redemption for them.*

The firſt Demonſtration.

AND Firſt, I begin with his Reſurrection: THAT God that delivered him up unto death, and that made him a Curſe for Sin; THAT God raiſed him up from the dead. *But God raiſed him from the Dead*, Act. 3. 15. Chap. 13. 30. Now conſidering, that at his Death he was charged with our Sins, and accurſed to death for our Sins: That Juſtice that delivered him up *for* them, muſt have amends made to him, before he acquit him *from* them; for there can be *no* change *in Juſtice*. Had *he* found him in our Sins in the *Grave*, as *he* found him in them upon

upon the *Tree*, (for he had them in his Body on the Tree, 1 *Pet.* 2. 24.) he had left him there as he left him upon the Tree: yea, he had as ſurely *rotted* in the Grave, as ever he *died* on the Tree. But when he viſited Chriſt in the Grave, he found him *a Holy, Harmleſs, Undefiled, and Spotleſs Chriſt*, and therefore he raiſed him up from the Dead. *He raiſed him up from the dead, having looſed the Pains of Death; becauſe it was not poſſible that he ſhould be holden of it*, Act. 2. 24.

Queſt. *But why not poſſible* now *to be holden of death?*

Anſ. Becauſe, *the Cauſe was removed*, Sin was the Cauſe, *he died for our Sins, he gave himſelf for our Sins*, 1 Cor. 15. 1, 2, 3. Gal. 1. 4. *Theſe Sins brought him to death*: But when God that had made him a Curſe for us, looked upon him into the Grave, he found him *there* without ſin, and *therefore* looſed the Pains of Death; for Juſtice ſaith, *This is not poſſible*, becauſe not lawful, that he who lieth ſinleſs before God, ſhould be ſwallowed up of death; therefore he raiſed him up.

Queſt. *But what did he do with our Sins?* for he had them upon his Back.

Anſ. 'Tis ſaid he TOOK them away: *Behold the Lamb of God that taketh away the ſin of the World*: 'Tis ſaid he PUT them away. *Now once in the End of the World hath he appeared to put away ſin by the Sacrifice of himſelf*, Joh. 1. 29. Heb. 9. 26.

That is, by the *Merit* of his undertaking he brought into the World, and ſet before the Face of God *ſuch* a Righteouſneſs, that out-weigheth, and goeth far beyond that Sin; and ſo did hide him from the Sight of God: Hence, he that is juſtified, is ſaid, to have his Sins HID, and covered. *Bleſſed is the Man whoſe Tranſgreſſions are forgiven, and whoſe Sin is covered*, Rom. 4. 7. covered with the Righteouſneſs of Chriſt. *I ſpread my skirt over thee, and covered thy Nakedneſs*, thy Sins, Ezek. 16. 8. Chriſt Jeſus therefore, having by the Infiniteneſs of his Merit, taken away, put away, or hidden our Sins from the Face of God; therefore he raiſed him up from the Dead.

You find in that 16th of *Leviticus* mention made of two Goats, one was to be *ſlain* for a Sin-Offering, the other to be left *alive*: The Goat that was *ſlain*, was a Type of Chriſt in his Death, the Goat that was not *ſlain*, was a Type of Chriſt in his Merit. Now this living Goat, HE carried away the Sins of the People into the Land of forgetfulneſs. *And* Aaron *ſhall lay both his Hands upon the head of the Live-Goat, and confeſs over him all the Iniquities of the Children of* Iſrael, *and all their Tranſgreſſions, in all their Sins, putting them upon the Head of the Goat, and ſhall ſend him away by the Hands of a fit Man into the Wilderneſs, and the Goat ſhall bear upon him all their Iniquities unto a Land not inhabited*, Levit. 16. Thus did Jeſus Chriſt

bear

bear away by the Merit of his Death, the Sins and Iniquities of them that Believe; wherefore, when God came to him in the Grave, he found him, Holy and Undefiled, and *raiſed him up from the Dead.*

And obſerve it, As his Death was for our Sin, ſo his Riſing again was for our Diſcharge: for both in his Death and Reſurrection he immediately reſpected our Benefits; *he died for us*, he roſe from the Dead for us. *He was delivered for our Offences, and was raiſed again for our Juſtification*, Rom 4. 25. By his Death he carried away our Sins, by his Riſing, he brought to us Juſtifying Righteouſneſs.

There are five Circumſtances alſo attending his Reſurrection, that ſhew us how well-pleaſed God was with his Death.

1. It muſt be ſolemnized with the Company, Attendance and Teſtimony of Angels, *Mat.* 28. 1, 2, 3, 4, 5, 6. *Luk.* 24. 3, 4, 5, 6. *John* 20. 11, 12.

2dly. At, or juſt upon his Reſurrection, the Graves, where many of the Saints, for whom he died, lay aſleep, did open, and they followed their Lord in full Triumph over Death. *The Graves were opened, and many Bodies of Saints which ſlept aroſe, and came out of their Graves after his Reſurrection, and went into the Holy City, and appeared unto many*, Mat. 27. 52.

Theſe Saints coming out of their Graves after him; what a Teſtimony is it, that he, for them, had taken away Sin, and deſtroyed him that had the Power of Death: yea, what a Teſtimony was it that he had made amends to God the Father, who granted him at his Reſurrection, to have preſently out of the Grave, *Of the Price of his Blood, even the Body of many of the Saints which ſlept. He was declared to be the Son of God with Power by the Spirit of Holineſs, and the Reſurrection from the Dead*, Rom. 1. 4. It ſaith not, by *his* Reſurrection, though that be true; But by *the Reſurrection*, meaning the Reſurrection of the Bodies of the Saints which ſlept, becauſe they roſe by vertue of his Blood; and by that he was with power declared to be the Son of God. They I ſay, were part of his Purchaſe, ſome of them for whom Chriſt died: Now for God to raiſe them, and that upon, and by vertue of his Reſurrection; what is it, but an open Declaration from Heaven, that Chriſt by his Death hath made amends for us, and obtained Eternal Redemption for us?

3thly. When he was riſen from the Dead, God, to confirm his Diſciples in the Faith of the Redemption that Chriſt had obtained by his Blood, *brings him to the Church*, preſents him to them alive, ſhews him *openly*, ſometimes to two or three, ſometimes to eleven or twelve, and once to above five hundred Brethren at once, *Acts*

1.

1. 3. Chap. 10. 40. *Luk.* 24. 13, 14, 15, 16. 31. *John* 20. 19. Chap. 21. 1, 2, 3, *&c.* 1 *Cor.* 15. 3, 4, 5, 6, 7, 8.

4thly. At his Reſurrection, *God gives him the Keys of Hell and of Death*, Revel. 1. 16, 17. Hell and Death are the Effects and Fruits of Sin. *The Wicked ſhall be turned into Hell*, and the Wages of Sin is Death. But what then are Sinners the better for the Death and Blood of Chriſt? O! They that dare venture upon him are much the better, for they ſhall not periſh unleſs the Saviour will damn them; for he hath the Keys of Hell and of Death. *Fear not, ſaith he, I am the Firſt and the Laſt, I am he that liveth, and was dead, and behold, I am alive for evermore, and have the Keys of Hell and Death.* Theſe were given him at his Reſurrection; as if God had ſaid, My Son thou haſt ſpilt thy Blood for Sinners, I am pleaſed with it, I am delighted in thy Merits, & in the Redemption which thou haſt wrought; in token hereof, I give thee the Keys of Hell and of Death: I give thee all Power in Heaven and Earth, ſave who thou wilt, deliver who thou wilt, bring to Heaven who thou wilt.

5thly. At Chriſt's Reſurrection, *God bids him ask the Heathen of him, with a Promiſe to give him the uttermoſt parts of the Earth for his Poſſeſſion.* This Sentence is in the ſecond Pſalm, and is expounded by *Paul's* Interpretation of the Words before, to be ſpoken to Chriſt at his Reſurrection.

Thou art my Son, this Day have I begotten thee. I have begotten thee, that is, ſaith *Paul*, from the Dead.

He hath raiſed up Jeſus again, as it is alſo written in the Second Pſalm. *Thou art my Son, this day have I begotten thee*, Act. 13. 30, 31, 32, 33, 34. Now mark at his Raiſing him from the Dead, he bids him *ask*, *ASK* of me, and that the Heathen: As if God had ſaid, *My Son*, thy Blood hath pacified, and appeaſed my Juſtice, I can now in juſtice, for thy ſake, forgive poor Mortals their Sin; ASK them of me, ASK them, though they be Heathens, and I will give them to thee, to the utmoſt Ends of the Earth. This is then the Firſt Demonſtration to prove that Jeſus Chriſt by what he hath done, hath paid full price to God for the Souls of Sinners, and obtained Eternal Redemption for them; namely, his being Raiſed again from the Dead.

The Second Demonſtration.

SEcondly. A Second thing that demonſtrateth this Truth, is, *That he Aſcended, and was received up into Heaven. So after the Lord had ſpoken to them, he was received up into Heaven*, Mar. 16. 19.

This Demonſtration conſiſteth of two parts.

1. Of

1. Of his Aſcending.
2. Of his being Received.

Firſt, For his Aſcending. *He is aſcended on High*, Epheſ. 4. 8.

This Act of *A*ſcending anſwereth to the High-Prieſt under the Law, who, after they had killed the Sacrifice, he was to bring the Blood into the moſt Holy Place, to wit, the inner-Temple, the Way to which, was aſcending or going up, 2 *Chron.* 9.

Now conſider the *Circumſtances* that attended his Aſcending, when he went to carry his Blood to preſent it before the Mercy-Seat: and you will find, they all ſay amends is made to God for us.

1. At this, He is again attended, and accompanied with Angels, *Act.* 1. 10, 11.

2. He aſcendeth with a *ſhout*,& with the ſound of a Trumpet, with ſing Praiſes, ſing Praiſes, ſing Praiſes, *Pſal.* 47. 5, 6.

3. The Enemies of mans Salvation are now tied to his Chariot-wheels. *When he aſcended on High, he led captivity captive*, Epheſ. 4. that is, he led Death, Devils, and Hell, and the Grave, and the Curſe, captive, for theſe things were our Captivity. And thus did *Deborah* prophecy of him, when ſhe cried, *Ariſe* Barak *and lead thy Captivity captive, thou Son of* Abinoam. This *David* alſo fore-ſaw when he ſaid, *Thou haſt aſcend-*

ed

ed on high, thou haſt led Captivity captive, Judges 5. 12. Pſal. 68. 18.

4. The Apoſtles muſt be the Beholders of his going up, and muſt ſee the Cloud receive him out of their Sight, *Act.* 1. 11, 12.

The Conſideration of theſe things ſtrongly inforceth this Concluſion, *That he hath ſpoiled what would have ſpoiled us, had he not by his Blood ſhed taken them away*: And I ſay, for God to adorn him with all this Glory in his Aſcenſion; THUS to make him ride Conqueror up into the Clouds; THUS to go up with ſound of Trumpet, with ſhout of Angels, and with Songs of Praiſes; and let me add, to be accompanied alſo with thoſe that roſe from the Dead after his Reſurrection, who were the very Price of his Blood. This doth greatly demonſtrate, *That Jeſus Chriſt by what he hath done, hath paid full price to God for the Souls of Sinners, and obtained Eternal Redemption for them*; he had not elſe rid thus in Triumph to Heaven.

2. I come now to his being Received: *He was received up into Heaven.* The High-Prieſt under the Law, when he aſcended into the Holieſt, he was, *there to offer the Blood*; which Holieſt was the Type of Heaven, *Exod.* 19. 10, 11. *Heb.* 9. 24. But becauſe the Sacrifices under the Law could not make them that did the Service perfect as pertaining to the Conſcience; therefore they were to ſtand, not ſit, to come out again,

again, not tarry there. *For it is not poſſible that the Blood of Bulls and Goats, ſhould take away ſin; wherefore, when he cometh into the World, he ſaith, Sacrifice and Offerings thou wouldeſt not, but a Body haſt thou prepared me. In Burnt-Offerings and Sacrifices for ſin thou haſt had no pleaſure. Then ſaid he, lo, I come (in the Volume of thy Book it is written of me) to do thy will, O God,* Heb. 10. 4, 5, 6.

Chriſt therefore in his entering into Heaven, did it, as High-Prieſt of the Church of God: Therefore neither did he go in without Blood. *Wherefore, when he came to be an High-Prieſt of good things to come, by a greater and more perfect Tabernacle, not made with hands, that is to ſay, not of this Building, neither by the Blood of Bulls and Goats, but by his own Blood, he entered in once into the Holy Place, having obtained Eternal Redemption for us,* Heb. 9. 12, 13, 14.

He entered in having obtained, or becauſe he obtained Eternal Redemption for us: but to paſs that,

Conſider ye now alſo thoſe Glorious Circumſtances that accompany his Approach to the Gates of the Everlaſting Habitation.

1. The Everlaſting Gates are ſet, yea, bid ſtand open. *Be ye open ye Everlaſting Doors, and the King of Glory ſhall come in. This King of Glory,* is Jeſus Chriſt, and the Words are a Prophecy of his Glorious Aſcending into the Heavens;

vens, when he went up as the High-Priest of the Church, to carry the Price of his Blood into the Holiest of all. *Lift up your Heads, O ye Gates, even lift them up, ye Everlasting Doors, and the King of Glory shall come in*, Psalm 24. 7, 9.

2dly. At his Enterance, he was *received*, and the Price accepted which he paid for our Souls. Hence it is said, He entered in *by his Blood*; that is, by the Merit of it. *To Receive*, is an Act of Complacency and Delight, and includeth Well-pleasedness *in the Person Receiving*, who is God the Father: And considering that this Jesus, *now received*, is to be received upon our account, or as undertaking the Salvation of *Sinners*: (for he entered into the Heavens *for us*) it is apparent that he entered thither by vertue of his Infinite Righteousness, which he accomplished for us upon the Earth.

3dly. At his Reception, *he received Glory*, and that also for *our* Encouragement. *God raised him up, and gave him Glory, that our Faith and Hope might be in him*, 1 Pet. 1. 19, 20, 21.

He gave him Glory, as a Testimony, that his undertaking the Work of our Redemption was accepted of him.

1. He gave Glory; first *to his Person*, in granting him to sit at his own Right Hand, and this he had, I say, for, or upon the account of the Work he accomplished for us in the World; *When he had offered up one Sacrifice for Sins, for ever*

ever, he ſat down on the Right Hand of God, Heb. 10. 12, 13. and this by God's appointment. *Sit thou at my Right Hand.* This Glory is the Higheſt; it is above all Kings, Princes, and Potentates in this World; it is above all Angels, Principalities, and Powers in Heaven. *He is gone into Heaven, and is on the Right Hand of God; Angels, and Authorities, and Powers being made Subject unto him*, 1 Pet. 3. 22.

2. He gave Glory to his Name, to his Name, JESUS; that Name being exalted above every Name. *He hath given him a Name above every Name, that at the Name of Jeſus, every Knee ſhould bow, of things in Heaven, and things on Earth, and things under the Earth, and that every Tongue ſhould confeſs that Jeſus Chriſt is Lord, to the Glory of God the Father*, Phil. 2.

This Name is ſaid (in another place) to be a Name above every Name that is Named, *not only in this World, but in that alſo which is to come*, Epheſ. 1. 21.

But ſhould [JESUS] have been ſuch a Name, ſince he undertook for Sinners; had this Undertaker failed in his Work, if his Work had not been accepted with God, even the Work of our Redemption by his Blood? No verily, it would have ſtunk in both the Noſtrils of God and Man, it would have been the moſt abhorred Name; but JESUS is the *Name*; JESUS, he was called, in order to his Work. *His Name ſhall be called JESUS*,

SUS, for he ſhall ſave; He was ſo named of the Angels, *before he was conceived in the Womb*; and he goeth by that Name now he is in Heaven: By the Name Jeſus, *Jeſus of Nazareth*, becauſe he once dwelt there. This Name, I ſay, is the Higheſt *Name*, the Everlaſting Name; the Name that he is to go by, to be known by, to be worſhipped by, and to be glorified by; yea the *Name* by which alſo moſt Glory ſhall redound to God the Father. Now what is the Signification of this *Name*, but SAVIOUR? This *Name* he hath therefore, *for his Works Sake*; and becauſe God delighted in his Undertaking, and was pleaſed with the Price he had paid for us; therefore the Divine Majeſty hath given him it, hath made it High, and hath commanded all Angels to bow unto it. Yea, it is the *Name* in which he reſteth, and by which he hath magnified all his Attributes.

1. *This is the Name* by which Sinners ſhould go to God the Father.

2. *This is the Name* through which they obtain forgiveneſs of Sins, *and* ANY *thing*. *If you ask any thing in my Name I will do it*, John 14.

3. *This is the Name* through which our ſpiritual Services and Sacrifices are accepted, and by which an Anſwer of Peace is returned into our Boſoms, 1 *Pet.* 2. But more of this anon.

3. *At*

3. *At this Name* Devils tremble, at THIS Name Angels bow the Head, at THIS Name God's Heart openeth, at THIS Name the Godly Man's Heart is comforted: THIS Name none but Devils hate it, and none but thoſe that muſt be damned deſpiſe it, *No man ſpeaking by the Holy Ghoſt calls Jeſus accurſed*, or accounteth him ſtill dead, and his Blood ineffectual to ſave the World.

3dly. He hath alſo given him the Glory of Office.

1. *He is there a Prieſt for ever*, intercepting betwixt the Divine Preſence, and all that hate us, by his Blood; Sin, Satan, Death, Hell, the Law, the Grave, or the like, cannot be heard, if his Blood be preſented to God, as the Atonement for us: This is called the Blood of Sprinkling *which ſpeaks better things than the Blood of Abel*, Heb. 12. 24. By this Blood he entered into Heaven, by this Blood he ſecureth from wrath, *all that come unto God by him*: but ſhould his Blood have had a Voice in Heaven *to ſave* withal, had it not merited firſt, even in the Shedding of it, the Ranſom, and Redemption of Souls. 'Tis true, a Man whoſe Blood cannot ſave, may with *Abels*, cry out for Vengeance and Wrath on the Head of him that ſhed it, *but* THIS *Blood ſpeaks for better things*, this Blood ſpeaks *for* Souls, for Sinners, for Pardon. *Having obtained Eternal Redemption for us.*

2. He

2. He is there a Fore-runner *for us*. *Whither the Fore-runner is for us entered, even Jesus*, Heb. 6. 20. This Office of Harbinger, is distinct from, though it comes by vertue of, his Priestly Office: therefore they are both mentioned in the Text, *Whither the Fore-runner is for us entered, even Jesus, made an High-Priest for ever, after the Order of* Melchisedec. He is therefore our Fore-runner by vertue of his Priesthood, his Blood giving worth to all he does.

In this Office of Harbinger, or Fore-runner, he prepareth for Believers their dwelling-Places in the Heavens; their dwelling-Places, according to their Place, State, Calling, Service, or Work, in his Body the Church. *In my Fathers House*, saith he, *are many Mansions, if it were not so I would have told you, I go to prepare a Place for you*, Joh. 14.

This is that is mentioned in the 47*th* Psalm. *He shall chuse our Inheritance for us, the Excellency of* Jacob *whom he loved.* But should he have had Power to chuse our Inheritance for us, to prepare for us our dwelling-Places; should he have Power to give even Heaven it self to a Company of Poor Men, had he not in the first Place obtained by his Blood the Deliverance of our Soul from Death.

3. *He is there a Prophet for us*, by which Office of his, he hath received to communicate the whole Will of the Eternal God, so far as is fit for

for us to know in this World, or in that which is to come. Hence he is called the Prophet of the Church. The Lord ſhall raiſe you up a Prophet, *and this is, of a truth, that Prophet that ſhould come into the World*: But this Office he hath alſo now in Heaven, by vertue of the Blood he ſhed for us upon Earth. Hence the New-Teſtament is called, *The New-Teſtament in his Blood*, and his Blood is ſaid to be *The Blood of the Everlaſting Covenant*, or Teſtament: Yea ſuch vertue doth his Blood give to the New-Teſtament or Covenant of Grace, as that ſevered from that it is nothing worth; *for a Teſtament is of force after men are dead, otherwiſe it is of no ſtrength at all, while the Teſtator liveth*, Heb. 9. 16, 17. So that every Word of *God*, which he hath by Chriſt given to us, for our Everlaſting Conſolation, is dipt in blood, is founded in blood, and ſtands good to Sinners purely (I mean with reſpect to merit) upon the account of Blood, or becauſe his Blood that was ſhed for us on the Croſs, prevailed for us for the Remiſſion of our Sins. Let no man think to receive any benefit by Chriſts Prophetical Office; by any of the good Words of Grace, and forgiveneſs of Sins that are ſprinkled up and down in the New-Teſtament; *That looketh not for that good to come to him for the Sake of that Blood by which this Teſtament is eſtabliſhed*: For neither was the Firſt Teſtament dedicated without Blood; for when *Moſes* had ſpoken e-

very Precept to all the People according to the Law; *He took the Blood of Calves, and of Goats with Water, and ſcarlet Wool, and Hiſſop and ſprinkled both the Book and all the People, ſaying, This is the Blood of the Teſtament, which God hath injoyned unto you*, Heb. 9. 18, 19, 20.

The Prophetical Office of Chriſt ſtandeth of two parts: Firſt in Promiſes of Grace; Secondly, in Directions of Worſhip; but neither is this laſt, to wit, the Doctrine of Worſhip, or our ſubjection to that Worſhip, of any value, any further than as ſprinkled alſo with his Blood: For as in the firſt Teſtament, the Tabernacle and all the Veſſels of the Miniſtry were ſprinkled with Blood, (and it was neceſſary that ſo it ſhould be) ſo the Heavenly Things themſelves, muſt be alſo purified with Sacrifices, but yet *with better Sacrifice than theſe*; for now, not *Moſes*, but *Chriſt*, doth ſprinkle, not with Blood of Calves, but with his own Blood; neither as entered into places made with Hands, *but from Heaven doth Jeſus ſprinkle* all that Doctrine of Worſhip, & ſubjection of his Saints thereto, which is of his own inſtituting, and commanding, *Heb.* 9. 23, 24, 25, 26.

4. He hath received there the Office of a King, by which he ruleth in the Church, and over all things for her ſake. The Government is laid upon his Shoulders; the Lord God hath given him the Throne of his Father *David*. Hence it is that he ſaith, *All Power is given me in Heaven and*

and Earth; but now this Kingly Office, he hath it by his Blood, *becauſe he humbled himſelf to death, therefore God hath highly exalted him, and given him the Higheſt Name.* And hence again he is called a LAMB upon the Throne. *In the midſt of the Throne & of the four Beaſts, and in the midſt of the Elders ſtood a Lamb as it had been ſlain, having ſeven horns*; a Demonſtration of Kingly Power. But mark, he was a Lamb upon the Throne, he had his Horns as a *Lamb*. Now by LAMB, we are to underſtand, not only his meek and ſweet Diſpoſition, but his Sacrifice; for he was as a *Lamb* to be ſlain, and Sacrificed; and ſo his having a Throne and ſeven Horns as a Lamb, giveth us to underſtand, that he obtained this Dignity of King, by his Blood. *When he had by himſelf purged our Sins, he ſat down on the Right Hand of the Majeſty in the Heavens. When he had offered up one Sacrifice for Sins for ever, he ſat down on the Right Hand of God*, Revel. 5. Heb. 4. Chap. 10.

Now put all theſe together, to wit, his Reſurrection from the Dead, his Aſcenſion, and Exaltation to Office, and remember alſo that the Perſon thus Exalted, is the ſame Jeſus of *Nazareth* that ſometime was made accurſed of God for Sin, and alſo that he obtained this Glory by vertue of the Blood that was ſhed for us, and it muſt unavoidably follow, *That Jeſus Chriſt by what he hath done, hath paid full price*

to God for Sinners, and obtained Eternal Redemption for them.

The Third Demonſtration.

But to proceed; A Third Demonſtration, That Jeſus Chriſt by what he hath done, hath paid full price to God for Sinners, and obtained Eternal Redemption for them, is, *becauſe he hath received for them the Holy Spirit of God.*

Thus Jeſus hath God raiſed up, whereof, ſaid *Peter*, we are all Witneſſes. *Therefore being by the Right Hand of God exalted, and having received of the Father the Promiſe of the Holy Ghoſt, he hath ſhed forth that which ye now ſee and hear*, Act. 2. 32, 33.

The receiving of the Holy Ghoſt at the Hand of the Father, who had bruiſed him before for the Tranſgreſſions of his People. The receiving of it, I ſay, upon his Reſurrection, and that to give them for whom (juſt before) he had ſpilt his Blood to make an Atonement for their Souls; argueth that the Divine Majeſty found reſt and content in that Precious Blood, and found it full price for the Sinners for whom he ſhed it.

And if you conſider the neceſſity of the giving of this good ſpirit to Men, and the benefit that they receive by his coming upon them, you will

ſee

ſee yet more into the Truth now contended for.

Firſt, Then of the Neceſſity of giving this good Spirit.

2. And then of the Benefit which we receive at his coming.

Firſt, Of the Neceſſity of its being given.

1. Otherwiſe Jeſus could never have been proved to be the Saviour; for the Promiſe was, that Meſſias ſhould have the Spirit given him; given him to communicate. *As for me, this is my Covenant with them,* (ſaith the Lord,) *my Spirit which is upon thee, and my Words which I have put in thy Mouth (meaning the Redeemer,* ver, 20.) *ſhall not depart out of thy Mouth, nor out of the Mouth of thy Seed, nor out of the Mouth of thy Seeds Seed, from henceforth and for ever,* Iſa. 59. 21.

Here is the Promiſe of the Spirit to be given to Chriſt, and by him to his Seed for ever. And this was ſignified long before in the Anointing of *Aaron* and his Sons. *And thou ſhalt anoint* Aaron *and his Sons and conſecrate them,* Exod. 30. 30.

This Spirit Jeſus promiſed to ſend unto his, at his Exaltation on the Right Hand of God; The Spirit, I ſay, in the plentiful *Pourings* of it out. True, the Church in all Ages had ſomething of it by vertue of the Suretyſhip of the Lord Jeſus; but *this* in compariſon of what was to come into the Church after his Reſurrection, is not

reckoned a *Pouring* forth, therefore *Pourings* forth thereof are reſerved to the time of the Aſcenſion, and Exaltation of this Jeſus. *I will pour out of my Spirit in* THOSE *Days.*

Hence Jeſus reſerves it till his going away, and 'tis expreſly ſaid; *The Holy Ghoſt was not yet given, becauſe Jeſus was not yet Glorified.* Accordingly did the Apoſtles wait after his Reſurrection for the pouring forth of the Holy Ghoſt, and at the ſet time did receive it, by the giving of which, he declared himſelf to be the ſon of God and Saviour of the World, *John* 14. 26. *Chap.* 15. 26. *Chap.* 16. 7. *Act.* 1. 4. 5. *Joel* 2. 28. *Acts* 2. 16, 17. *Joh.* 7. 39. *Rom.* 1. 4.

2. Without the giving of the Holy Ghoſt, there had wanted a Teſtimony that his Goſpel was the Goſpel of Meſſias. *Moſes* his Miniſtration was confirmed by Signs and Wonders and mighty Deeds, both in *Egypt*, in the Wilderneſs, and at the Red-Sea; wherefore 'twas neceſſary that the Doctrine of Redemption by Blood, which is the Doctrine of the Goſpel of this Jeſus, ſhould be alſo *confirmed with ſigns following.* Hence both himſelf, and Apoſtles did as frequently work Miracles and do mighty Deeds, as his Miniſters now do preach: which Signs and Miracles, and Wonders, confirmed their Doctrine, though themſelves, both Maſter and Scholar was (in appearance the moſt conſiderable) mean: yea, they by the means of the Holy Ghoſt, have ſo ratified,

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confirmed, and ſetled the Goſpel in the World, that no Philoſopher, Tyrant, or Devil hath been able hitherto, to move it out of its place. *He confirmed the Word with Signs following*, Mar. 16. 20. Heb. 2. 4.

3. As the giving of the Holy Ghoſt was neceſſary thus; ſo was it neceſſary alſo to ſtrengthen them that were intruſted with his Goſpel.

1. To preach it effectually.

2. To ſtand to it boldly.

3. And to juſtifie it to be the Doctrine of Meſſias incontroulably.

1. To preach it effectually; *in demonſtration of the Spirit*, 1 Cor. 2. 4. 2 Cor. 6. 4, 5, 6. Joh. 16. 8, 9.

2. To ſtand to it boldly; Then *Peter* filled with the Holy Ghoſt, ſaid: *And they ſaw the Boldneſs of Peter and John*, Act. 8. 13.

3. To juſtify the Doctrine incontroulably. *I will give you a Mouth and Wiſdom which all your Adverſaries ſhall not be able to reſiſt or gain ſay. And they were not able to reſiſt the Wiſdom and Spirit by which he ſpake*, Luk. 21. 15. Act. 6. 10.

Now, I ſay, that God ſhould give the Holy Ghoſt to Jeſus, to confirm this Goſpel, *Redemption from ſin by his Blood*; what is it, but that by his Blood he hath paid full price to God for Sinners, and obtained Eternal Redemption for them?

But again, the Benefit which we receive at the Coming of the Holy Ghoſt, doth more demonſtrate this Truth; hath Chriſt purchaſed Sinners, and are they the Price of his Blood? Yes. But how doth that appear? Why, becauſe by the Holy Ghoſt which he hath received to give us, we are fitted for the Inheritance which by his Blood is prepared for us.

1. By the Spirit of God we are quickned, and raiſed from a ſtate of Sin, but that we could not be, were it not that an Atonement is made for us; firſt, by the Blood of Chriſt our Saviour. This is true; for they that are quickned by the Holy Ghoſt, are quickned by it through the Word of the Goſpel which offereth Juſtification to Sinners through Faith in his Blood: yea, we are ſaid to be quickned together with him, dead and riſen with him: yet ſo as by the Spirit of God.

2. We are not only quickned by the Holy Ghoſt, but poſſeſſed therewith; it is given to dwell in our Hearts. *Becauſe ye are Sons, God hath ſent forth the Spirit of his Son into your Hearts*, Gal. 4. 4, 5, 6. which Spirit is alſo our earneſt for Heaven, until the Redemption of the purchaſed Poſſeſſion; that is, until our Body which is the purchaſed Poſſeſſion, be redeemed alſo out of the Grave, by the Power of the ſame mighty Spirit of God, *Epheſ.* 1. 13, 14.

3. By

3. By this Holy Spirit we are made to believe, *Rom.* 15. 13.

4. By this Holy Spirit, we are helped to pray and call God Father.

5. By this Holy Spirit we are helped to underſtand and apply the Promiſes.

6. By this Holy Spirit the Joy of Heaven, and the Love of God is ſhed abroad in the Heart of the Saved.

7. By this Holy Spirit we are made to wait for the hope of Righteouſneſs by Faith, that is, to ſtand faſt through our Lord Jeſus in the day when he ſhall judg the World.

And all this is the Fruit of Redemption by Blood; of Redemption by the Blood of Chriſt.

This is yet further evident:

1. Becauſe the Work of the Spirit is to lead us into the ſayings of Chriſt; which, as to our Redemption from death, are ſuch as theſe: *I lay down my Life, that you may have Life. I give my Life a Ranſom for many; And the Bread which I will give is my Fleſh, which I will give for the Life of the World,* Joh. 6.

2. Becauſe, IF the Spirit in the Wiſdom of Heaven, is not counted a ſufficient Teſtimony on Earth, but as joyned with the Blood of Chriſt. *There are three that bear witneſs on Earth, the Spirit, the Water, and the Blood.* Theſe are the Witneſs of God. The Spirit, becauſe it quickneth; the Blood, becauſe it hath merited; and

the

the Watter, to wit, the Word, becauſe by that, *we are clean*, as to life and converſation, *1 John* 5. 8. *Epheſ.* 5. 26. *Rom.* 8. 16. *Pſal.* 119. 9.

3. Becauſe, as by the Spirit, ſo we are ſanctified by Faith in the Blood of Jeſus, *Heb.* 13. 12.

4. Becauſe when moſt full of the Spirit, & when that doth work moſt mightly in us, we are then moſt in the belief, and admiring apprehenſions of our deliverance from death by the Blood of Jeſus, *Revel.* 15. *Chap.* 5. 9.

5. The Holy Ghoſt breaheth, no-where, ſo as in the Miniſtry of this Doctrine; this Doctrine is ſent WITH the Holy Ghoſt from Heaven; yea, as I have hinted, one of the Great Works of the Holy Ghoſt under the Old-Teſtament, was to teſtifie *of the Sufferings of Chriſt, and the Glory that ſhould follow*, 1 Pet. 1. 11, 12.

Put all theſe things together and ſee, if Jeſus Chriſt by what he hath done, hath not paid full price to God for Sinners; *if he hath not obtained Eternal Redemption for them.*

The

The Fourth Demonſtration.

THat Jeſus Chriſt *by what he hath done*, hath paid full price to God for Sinners, *and obtained Eternal Redemption for them*, is evident, if you conſider how the preaching thereof hath been from that time to this, *a mighty Conquerer over all kind of Sinners.* What Nation, what People, what kind of Sinners have not been ſubdued by the preaching of a Crucified Chriſt. He upon the White Horſe with his Bow and his Crown hath conquered, doth conquer, *and goeth forth yet conquering and to conquer*, Revel. 6. 2. *And I, ſaith he, if I be lifted up from the Earth, will draw all men unto me*: but what was it to be lifted up from the Earth? Why, it may be expounded by that ſaying; *As Moſes lifted up the Serpent in the Wilderneſs, ſo muſt the Son of Man be lifted up, that whoſoever believeth in him might not periſh but have everlaſting life*, Joh. 12. 32. Chap. 3. 14, 15.

He was *then* lifted up, when he was hanged upon a Tree between the Heavens and the Earth as the Accurſed of God for us. The Revelation of this, it conquers all Nations, Tongues and People. *And they ſang a new Song, ſaying, thou art worthy to take the Book, and to open the Seals thereof,*

thereof, for thou waſt ſlain, and haſt redeemed us to God by thy Blood, out of every Kindred, and Tongue, and People, and Nation, Revel. 5. 9. Hence the Apoſtle *Paul* choſe, above all Doctrines, to preach up a Crucified Chriſt, and reſolved ſo to do: *For I determined*, ſaith he, *not to know any thing among you, ſave Jeſus Chriſt and him crucified*, 1 Cor. 2. 2, 3.

1. The Doctrine of Forgiveneſs of Sin, conquered his very Murderers. They could not withſtand the Grace; them bloody ones, that would kill him what-ever it coſt them, could ſtand no longer, but received his Doctrine, fell into his Boſom, and obtained the Salvation which is in Chriſt Jeſus. *They ſhall look upon him whom they have pierced and mourn for him, as one mourneth for his only Son, & they ſhall be in bitterneſs for him, as one is in bitterneſs for his firſt-born*, Zech. 12. 10. Now was this Scripture eminently fulfilled, when the Kindneſs of a Crucified Chriſt, broke to pieces the Hearts of them that had before been his Betrayers and Murderers. Now was there a *great mourning in Jeruſalem*; now was there wailing and lamentation, mixed with joy and rejoycing.

2. Though *Paul* was mad, exceeding mad againſt Jeſus Chriſt of *Nazareth*, yea, though he was his avowed Enemy, ſeeking to put out his Name from under Heaven: yet the Voice from Heaven [*I am Jeſus, &c.*] *I am the Saviour*; how

how did it conquer him, make him throw down his Arms, fall down at his Feet, and accept of the forgiveneſs of Sins freely by grace, through Redemption by Faith in his Blood.

3. They at *Samaria*, though before *Philip* preached to them, worſhipped and admired the Devil in *Magus*, yet when they believed *Philip's* preaching of Chriſt unto them, and forgiveneſs of ſins through Faith in his Name, great joy was amongſt them, and they were baptized both Men and Women, *Act.* 8. He preached, ſaith the Text, *the things concerning the Kingdom of God, and the Name of Jeſus Chriſt*; that is, all the Bleſſings of Life, through the Name of Jeſus Chriſt; for he is the Mediator, and without his Blood come no ſpiritual bleſſings to men.

4. How was the ſturdy Jailer overcome by a Promiſe of forgiveneſs of ſins by Faith in Jeſus Chriſt. It ſtopt his Hand of ſelf-murder, it eaſed him of the gnawings of a guilty Conſcience, and fears of Hell-Fire, and filled his Soul with rejoicing in God, *Act.* 16. 30, 31, 32, 33.

5. How were thoſe that uſed curious arts, that were next to, if not, Witches indeed; I ſay, how were they prevailed upon, and overcome by the Word of God; which is, the Goſpel of good Tidings through Faith in the Blood of Chriſt? *Act.* 19. 17, 18.

6. How were the *Epheſians*, who ſometimes were *far* from God; how, I ſay, were they made

nigh

nigh by the Blood of Christ! *Ephes.* 2. 13.

7. The *Colossians*, though sometimes dead in their Sins, yet how were they quickned by God, through the Forgiveness *of all their Trespasses*, and they had that through his Blood, *Col.* 2. 13. *Chap.* 1. 14.

What shall I say, no man could as yet stand before, and not fall under the Revelation of the Forgiveness of Sins through a Crucified Christ; as hanged, as dying, as accursed for Sinners; he draws all men unto him, men of all sorts, of all degrees.

Shall I add, how have men broken through the Pricks to Jesus, when he hath been discovered to them! neither Lyons nor Fires, nor Sword, nor Famine, nor Nakedness, nor Peril; neither Death, nor Life, nor Angels, nor Principalities, nor Powers, nor things present, nor things to come, nor Height, nor Depth, nor any other Creature, shall be able to separate us from the Love of God, which is in Christ Jesus our Lord, *Rom.* 8. 35, 36, 37, 38, 39.

The Fifth Demonstration.

THat Jesus Christ by what he hath done, hath paid full price to God for Sinners, and obtained Eternal Redemption for them is evident, *by*

by the Peace and Holineſs, that by that Doctrine poſſeſſeth mens Souls; The Souls of Men awakned, and that continue ſo. By awakened men I mean, ſuch as through the Revelation of their Sin and Miſery, groan under the want of Jeſus to ſave them, and that continue ſenſible that they needs muſt periſh if his benefits be not beſtowed upon them.

For otherwiſe the Goſpel miniſtreth neither Peace nor Holineſs to any of the Souls of the Sons of Men; that is to ſay, not Saving Peace and Holineſs. ☞ The Goſpel of Grace and Salvation, is above all Doctrines, the moſt dangerous, if in word only it be received by graceleſs men: if it be not attended with a Revelation of Men's need of a Saviour: if it be not accompanied in the Soul by the Power of the Holy Ghoſt. For ſuch Men as have only the notions of it, are of all Men liable to the greateſt Sins, becauſe there *wanteth* in their notions, *the Power of Love*, which alone can conſtrain them to love JeſusChriſt. And this is the Reaſon of theſe Scriptures. *They turn the Grace of God into wantonneſs; They turn the Grace of our God into laſciviouſneſs*, Jude 4.

For ſome when they hear of the Riches of Grace, *through Chriſt*, that hearing, not being attended with the Faith & Love which is in Chriſt Jeſus; thoſe Men receive the notions of this good Doctrine, only to cloak their wickedneſs, and to harden themſelves in their Villanies.

Others

Others when they hear, being leavened before with the Leaven of ſome other Doctrine, ſome Doctrine of the Righteouſneſs of the World, or Doctrine of Devils; forthwith make head againſt, and ſpeak evil of the bleſſed Doctrine; and becauſe ſome that profeſs it, are not cleanſed from their filthineſs of fleſh and ſpirit, and do not perfect Holineſs in the Fear of God: therefore others conclude that all that profeſs it are ſuch, and that the Doctrine it ſelf, tendeth to encourage, or at leaſt, to tolerate licentiouſneſs, as they imagined and affirmed of *Paul*, that he ſhould ſay, *Let us do evil that good may come*, Rom. 3. 8, 9.

The ground of that wicked Concluſion of theirs, was, becauſe he by the Allowance of God affirmed, *That as ſin had reigned unto death, ſo grace reigned unto life in a way of Righteouſneſs by Jeſus Chriſt our Lord.* Nay then, ſays the Adverſary, we may be as unholy as we will, and that by the Doctrine you preach: for, if where ſin abounds, grace abounds more, the conſequence of a wicked life, is but the hightening, advancing and magnifying of Grace. But what ſaith the Apoſtle? my concluſions are true, *That grace doth reign above ſin*; but to ſay, *let us therefore ſin*, that Man's Damnation is juſt; becauſe ſuch an one abuſeth, and maketh the moſt deviliſh uſe of the Bleſſedeſt Doctrine that ever was heard of in the World amongſt Men. Beſides, 'tis evident

dent that ſuch know not the Power thereof; nor have felt or ſavored its bleſſedneſs; for where this Goſpel cometh in truth, *it naturally produceth Peace and Holineſs.*

1. *Peace.* He is our Peace, he is the Prince of Peace, he giveth peace in his High Places.

This word *Peace* hath in it a double reſpect.

1. It reſpecteth God: *He hath made peace by the Blood of his Croſs*; that is, he hath made peace for us with God, having appeaſed the rigor of his Law, and ſatisfied juſtice for us. Hence it is ſaid: *The Peace of God which paſſeth all underſtanding, ſhall keep your Hearts and Minds through Chriſt Jeſus*, Col. 1. 20. Phil. 4. 7. *The Peace of God, that is*, the Doctrine of Reconciliation by Chriſt's being made to be ſin for us, THAT *ſhall keep the Heart*, that is, from deſpair or fainting under apprehenſions of weakneſs and juſtice: But yet, this Peace of God, cannot be apprehended nor be of any comfort to the Heart, but as the Man looks for it *through Chriſt Jeſus*. Therefore that clauſe is added, *through Chriſt Jeſus*: for he is Peace-maker, 'tis he that reconcileth us to God *in the Body of his Fleſh through death*; for by his doing and ſuffering he preſented God with Everlaſting Righteouſneſs, with Everlaſting Righteouſneſs for Sinners: Upon this we have Peace with God. Hence Chriſt is called King of Righteouſneſs FIRST; *firſt being by interpretation King of Righteouſneſs, and after*

that alſo King of Salem, which is King of Peace, Heb. 7. 1, 2. For he could not make peace with God, 'twixt us and him, but by being firſt the Lord of Righteouſneſs, the Lord *our* Righteouſneſs: but having firſt compleated Righteouſneſs, he then came and preached Peace, and commanded his Ambaſſadors to make Proclamation of it to the World, 2 *Cor.* 5. 19, 21. For 'twas want of Righteouſneſs, that cauſed want of Peace: now then righteouſneſs being brought in, it followeth that he hath made peace. *For he is our Peace who hath made both one, and hath broken down the middle Wall of Partition between us. Having aboliſhed in his Fleſh the Enmity, even the Law of Commandments, contained in Ordinances, for to make in himſelf of twain one new Man, ſo making Peace, and that he might reconcile both unto God, in one Body by the Croſs, having ſlain the Enmity thereby, and came and preached Peace to you that were afar off, and to them that were nigh; for through him we both have acceſs, by one Spirit unto the Father*, Epheſ. 2. 14, 15, 16, 17, 18.

2dly. This word Peace reſpecteth our inward quietneſs of heart which we obtain, by beholding this Reconciliation made by Chriſt, with God, for us. *Being juſtified by Faith, we have Peace with God through our Lord Jeſus Chriſt. The God of Peace fill you with all joy and peace in believing*, Rom. 5. 1, 2. *Chap.* 15. 13.

This

This Peace is expreſſed diverſly:

1. Sometimes it is called QUIETNESS; for it calms the Soul from thoſe troublous Fears of damning, becauſe of ſin. *And the work of Righteouſneſs ſhall be Peace, and the Effect of Righteouſneſs, Quietneſs and Aſſurance for ever*, Iſa. 32. 17.

2. Sometimes it is called BOLDNESS; for by the Blood of Chriſt a Man hath encouragement to approach unto God. *Having, brethren, Boldneſs to enter into the Holieſt by the Blood of Jeſus, by a new and living way which he hath conſecrated for us through the Vail, that is to ſay, his Fleſh*, Heb. 10. 19, 20.

3. It is ſometimes called CONFIDENCE; becauſe by Jeſus Chriſt we have not only encouragement to come to God, but confidence; that if we ask any thing according to his Will, he not only heareth, but granteth the Requeſt which we put up to him. *In whom we have boldneſs and acceſs, with confidence, by the Faith of Jeſus*, Epheſ. 3. 12. 1 John 5. 14, 15.

4. Sometimes this Peace is expreſſed by REST, becauſe a Man having found a ſufficient Fulneſs to anſwer all his Wants, he ſitteth down, and looks no further for ſatisfaction. *Come unto me all ye that labor and are heavy laden, and I will give you reſt*, Mat. 11. 28.

5. It is alſo expreſſed by SINGING, becauſe the Peace of God when it is received into the

Soul by Faith, putteth the Conſcience into a Heavenly and Melodious Frame. *And the Ranſomed of the Lord ſhall return, and come to* Zion *with Songs, and Everlaſting Joy upon their Heads, they ſhall obtain joy and gladneſs, and ſorrow and ſighing ſhall fly away*, Iſa. 35. 10.

6. Sometimes it is expreſſed, or diſcovered by an Heavenly glorying and boaſting in Jeſus Chriſt, becauſe this Peace cauſeth the Soul to ſet its Face upon its Enemies with Faith of a Victory over them for ever by its Lord Jeſus. *Let him that glorieth glory in the Lord*; and, *My Soul ſhall make her boaſts in the Lord, the Humble ſhall hear thereof, and be glad*, Jer. 9. 23, 24. Pſalm 34. 2.

7. Sometimes it is expreſſed, or diſcovered by *Joy, Joy unſpeakable*; becauſe the Soul having ſeen it ſelf reconciled to God, hath not only quietneſs, but ſuch apprehenſions do now poſſeſs it of the unſpeakable Benefits it receiveth by Chriſt with reſpect to the World to come, that it is ſwallowed up with them. *Whom having not ſeen, ye love, in whom though now ye ſee him not, yet believing ye rejoice, with joy unſpeakable, and full of glory*, 1 Pet. 1. 8.

8. Laſtly: It is expreſſed, or diſcovered by *the Triumph* that ariſeth ſometimes in the Hearts of the Believers; for they at times are able to ſee Death, Sin, the Devil, and Hell, and all Adverſity conquered by, and tied as Captives at the Cha-

Chariot-Wheels of Jeſus Chriſt: Taken captive, I ſay, and overthrown for ever. *Thanks be to God who cauſeth us always to triumph in Chriſt. O clap your Hands, O ye People, ſing unto God with the voice of Triumph*, 2 Cor. 2. 14. Pſalm 47. 1.

Now that all this ſhould be a *cheat*, is impoſſible, that is, it is impoſſible that Believers ſhould thus have Peace with God through the Blood of his Croſs; he having not paid full price to God for them; eſpecially if you conſider that the Authors of this Peace, are all the three in the God-head, and that upon a double account.

1. In that they have given us a Goſpel *of Peace*, Rom. 10. 15. or a New-Teſtament which propoundeth Peace with God through the Redemption that is in Chriſt. Now as this is called the Goſpel of Peace; ſo 1. It is called, *The Goſpel of God*, 1 Theſ. 2. 9. 2 Theſ. 1. 8. 2. The Goſpel of Chriſt, *Rom.* 15. 19. 3. A Goſpel indited by the Holy Ghoſt, 1 *Theſ.* 4. 8.

I ſay therefore, that Redemption and Salvation, being that throw Chriſt, and the Truth thereof proclaimed by the Father, the Word, and the Holy Ghoſt, in the Word of the Truth of the Goſpel, it muſt needs be that we who believe, ſhall be ſaved, if we hold the confidence and the rejoicing firm unto the End.

2. As the three in the God-head are the Authors of this Peace, by inditing for us the Goſ-

pel of Peace, or the good Tidings of Salvation by Jeſus Chriſt: *So they are the Authors of our Peace, by working with that word of the Goſpel in our Hearts.* And hence 1. the Father is called the God of Peace; now *the God of Peace be with you all: And the very God of Peace ſanctifie you,* Rom. 15. 33. 1 Theſ. 5. 23. And becauſe he is the God of Peace, therefore he filleth thoſe that believe in his Chriſt, *with joy and peace through believing,* Rom. 15. 13.

2. Again, Chriſt is called the Prince of Peace; therefore the Prayer is, *Grace be with you and Peace from God the Father, and the Lord Jeſus Chriſt,* 2 Theſ. 1. 2.

3. The Holy Ghoſt alſo is the Author of this Peace, this inward Peace; *Even righteouſneſs, and peace, and joy in the Holy Ghoſt,* Rom. 14. 17.

And, I ſay, as I alſo have already ſaid, the procuring or meritorious Cauſe of this Peace, is the doings and ſufferings of Chriſt. *Therefore by his Doings and Sufferings he paid full price to God for Sinners, and obtained Eternal Redemption for them:* elſe God would never have indited a Proclamation of Peace for them, and the Tenour of that Proclamation to be the Worthineſs of the Lord Jeſus: yea, he would never have wrought with that Word in the Heart of them that believe, to create in them Peace, Peace.

Secondly,

Secondly, As peace with God is an Evidence, (the Blood of Chriſt being the Cauſe thereof) that Chriſt hath by it paid full price to God for Sinners; ſo Holineſs in their Hearts taking its beginning from this Doctrine, makes this firſt Demonſtration of double ſtrength.

1. That Holineſs, true goſpel-Holineſs, poſſeſſeth our hearts by this Doctrine, 'tis evident; *becauſe the ground of Holineſs, which is the Spirit of God in us, is miniſtred to us by this Doctrine.* When the Apoſtle had inſinuated that the *Galatians* were bewitched becauſe they had turned from the Doctrine of Chriſt Crucified, he demands of them, *Whether they received the Spirit by the Works of the Law, or by the hearing of Faith,* Gal. 3. 1, 2, 3, 4. That is, whether the Spirit took poſſeſſion of their Souls by their Obedience to the ten Commandments; or by their giving credit to the Doctrine of the forgiveneſs of their Sins, by Faith in this Crucified Chriſt: ſtrongly concluding not by the Law, but by the hearing, or preaching of Faith; that is, of the Lord Jeſus as Crucified, who is the Object of Faith.

2. As this Doctrine conveyeth the ground, or ground-Work which is the Spirit; ſo alſo it worketh in the Heart thoſe three Graces, Faith, Hope, Love; all which as naturally purifie the Heart from wickedneſs, as Sope, or Niter, cleanſeth the Cloath. *He purified their Hearts by Faith,*

by Faith in Christ's Blood. *And every one that hath this Hope in him, purifieth himself even as he is pure.* And also Love, you shall see what that doth, if you look into the Text, *Act.* 15. 9. 1 *Joh.* 3. 3, 4. 1 *Cor.* 13. Now I say, *this Faith* groundeth it self in the Blood of Christ; Hope waiteth for the full enjoyments of the Purchase of it, *in another world*: and love is begot, and worketh, by the Love that Christ hath expressed by his Death, and by the Kindness he presenteth us with in his Heart-Blood, *Rom.* 3. 24. 1 *Cor.* 15. 19. 2 *Cor.* 5. 14.

Besides, what arguments so prevailing, as such as are purely Gospel? To instance a few:

1. What stronger, *than a free forgiveneß of Sins. A certain Man had two Debtors, the one owed him five Hundred Pence, and the other Fifty, and when they had nothing to pay, he frankly forgave them both, tell me therefore which of them will love him most?* Luk. 7. 41, 42, 47.

2. What stronger argument to holiness, than to see, that though forgiveness comes free to us, *yet it cost Christ Jesus Heart-Blood to obtain it for us. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the Propitiation for our Sins.* And this Love of God in giving his Christ and of Christ, in dying for us, there is no argument stronger to prevail with a sensible and awakened Sinner to judg, *he should live*

live to him that died for him, and roſe again, 2 Cor. 5. 14.

3. What ſtronger argument to holineſs than this; *If any man ſins, we have an Advocate with the Father, Jeſus Chriſt the Righteous*, 1 Joh. 2. 1, 2. Unſanctified and graceleſs wretches, know not how to uſe theſe Words of God; the Hypocrites alſo fly in our faces, becauſe we thus urge them; but a Heart that is poſſeſſed with Goſpel-ingenuity, or to ſpeak more properly, that is poſſeſſed with Goſpel-Grace, and with Divine Conſiderations, cries; if it be thus, O let me never ſin againſt God! *for the Love of Chriſt conſtrains me*, 2 Cor. 5. 14.

4. What greater argument to holineſs, than to ſee the Holy Scriptures ſo furniſhed with promiſes of Grace and Salvation by Chriſt, that a Man can hardly caſt his Eye into the Bible, but he eſpieth one, or another of them? who would not live in ſuch an Houſe, or be ſervant to ſuch a Prince, who, beſides his exceeding in good Conditions, hath Gold and Silver as common in his Palace, as ſtones are by the High-way ſide? *Having therefore theſe Promiſes, dearly beloved, let us cleanſe our ſelves from all filthineſs of fleſh and ſpirit, perfecting holineſs in the Fear of God*, 2 Cor. 7. 1.

5. What greater argument to holineſs, than to have our Performances, though weak and infirm,

firm, from us; yet accepted of God in Jeſus Chriſt, 1 *Pet.* 2. 4, 5, 6.

6. What greater argument to holineſs, than to have our Soul, our Body, our Life hid, and ſecured with Chriſt in God? *Mortifie therefore your Members that are upon the Earth, fornication, uncleanneſs, inordinate affection, evil concupiſcence, and covetouſneſs which is idolatry*, Col. 3. 1, 2, 3, 4, 5, 6.

What greater argument to holineſs, than to be made the Members of the Body, of the Fleſh, and of the Bones of Jeſus Chriſt? *Shall I take the Members of Chriſt, and make them the Members of an harlot, God forbid*, Epheſ. 5. 30. 1 Cor. 6. 15.

Now all theſe, and five times as many more, having their foundation in the Love, Blood and Righteouſneſs of Chriſt, and operating in the Soul by Faith, are the great Argument unto that Holineſs, to which is annexed eternal Life. 'Tis worth our obſerving, that in *Act.* 26, at the 18. The Inheritance belongs *to them, that are ſanctified by Faith in Jeſus Chriſt*: For all other pretences to holineſs, they are but a ſtollen ſemblance of that which is true and acceptable; though 'tis common for even that which is counterfeit to be called by the deluded, the True; and to be reckoned to be in them that are utter ſtrangers to Faith, and the Holineſs that comes by Faith. *But whoſoever compoundeth any like it, or whoſoever put-*

putteth any of it upon a ſtranger; ſhall even be cut off from his People, Exod. 30. 33. God knoweth which is holineſs that comes by Faith in forgiveneſs of Sins, and acceptance with God, through Chriſt: and God knows which is only ſuch feignedly; and accordingly will he deal with Sinners in that great Day of God Almighty.

The Sixth Demonſtration.

THat Jeſus Chriſt by what he hath done, hath paid full price to God for Sinners, and obtained Eternal Redemption for them, is evident; *becauſe Prayers are accepted of God only upon the account and for the ſake of the Name of Jeſus Chriſt: Verily, verily I ſay unto you, whatſoever ye ſhall ask the Father in my Name, he will give it you*, Joh. 16. 23. In my Name, in the Name of Jeſus Chriſt of *Nazareth*: in the Name of him that came into the World to ſave Sinners, by dying for them a grievous bloody Death; in his Name that hath by himſelf put away ſin, and brought unto God acceptable Righteouſneſs for Sinners; in his Name; why in his Name, if he be not accepted of God? why in his Name, if his undertakings for us are not well-pleaſing to God? But, by theſe Words, *in my Name*, are inſinuated that his Perſon, and performances, as our

our undertaker, is accepted by the Father of Spirits. We may not go in our own names, becauſe *we* are Sinners; not in the Name of one another, becauſe *all* are Sinners; but why not in the Name of an Angel? Becauſe they are not thoſe that did undertake for us, or had they, they could not have done our work for us. *He putteth no truſt in his Saints, yea the Heavens are not clean in his Sight*, Job. 4. 18. Chap. 15. 15. It may further be objected:

Since Jeſus Chriſt is God equal with the Father, and ſo hath naturally the ſame Power to give as the Father, why ſhould the Father rather than the Son, be the great Giver to the Sinners of the World? and why may we not go to Chriſt in the Name of the Father, as well as to the Father in the Name of Chriſt? I ſay, how can theſe things be ſalved, but by conſidering that ſin and juſtice put a NECESSITY upon it, that thus muſt our Salvation be obtained. *Sin* and *Juſtice* could not reconcile, nor could a means be found out to bring the Sinner and an Holy God together, but by the Intercepting of the Son, who muſt take upon him to anſwer Juſtice, and that by taking our Sins from before the Face of God by bloody Sacrifice, not by Blood of others, as the High-Prieſts under the Law. *For, as every High-Prieſt is ordained to offer Gifts and Sacrifices, it is of neceſſity that this Man have ſomewhat alſo to offer*, Heb. 8. 3. which Offering

and

and Sacrifice of his being able to perfect for ever them that are ſanctified and ſet apart for Eternal Life: *Therefore the name of the Perſon that offered* (even Jeſus made of God an High-Prieſt) is acceptable with God; yea therefore is he made for ever, by his doing for us, the Appeaſer of the Juſtice of God, and the Reconciler of Sinners to him. Hence it is, that HIS *Name* is that which it behoveth us to mention when we come before God, for what God hath determined in his Counſels of Grace to beſtow upon Sinners; becauſe, for his *Name ſake* he forgiveth them. *I write to you little Children, becauſe your Sins are forgiven you for his Name ſake. To him give all the Prophets witneſs, that through his Name, whoſoever believeth in him, ſhall receive Remiſſion of Sins,* 1. Joh. 2. 14. Act. 10. 43.

They therefore that would obtain the forgiveneſs of Sins, muſt ask it of God through the Name of Jeſus; and he that ſhall ſenſibly and unfeignedly do it, he ſhall receive the forgiveneſs of them. *Whatſoever you ſhall ask the Father in my Name, he will give it you.* Hence it is evident that he hath not only paid full price to God for them, but alſo obtained Eternal Redemption for them.

And it is obſervable, the Lord Jeſus would have his Diſciples make a *Proof* of this, and promiſeth, that if they do, they ſhall experimentally find it ſo. *Hitherto,* ſaith he, *ye have asked*

nothing in my NAME, *ask and ye ſhall receive, that your joy may be full*, Ioh. 16. 24. As who ſhould ſay, O my Diſciples, you have heard what I have promiſed to you, even that my Father ſhall do for you, whatſoever ye ſhall *ask him in my Name.* Ask now therefore, and prove me, if I ſhall not make my Words good: Ask, I ſay, what you need, and ſee if you do not receive it to the Joying of your Hearts. *At that day ye ſhall ask in my Name, and I ſay not unto you, that I will pray the Father for you.* I do not bid you ask in my Name, as if the Father was yet hard to be reconciled, or unwilling to accept you to mercy: my Coming into the World was the Deſign of my Father, and the Effect of his Love to Sinners; but there is ſin in you, and juſtice in God; therefore that you to him might be reconciled, I am made of my Father Mediator, wherefore *ask* in my Name; for, *there is none other name given under the Heavens among Men whereby they muſt be ſaved*, Act. 4. 12. Ask in my Name, love is let out to you through me, it is let out to you by me in a way of Juſtice, which is the only ſecure way for you. Ask in my Name, and my Father will love you. *The Father himſelf loveth you, becauſe you have loved me, and have believed that I came out from God*, Joh. 16. 27. My Fathers Love is ſet firſt upon me, for my Name is chief in his Heart, and all

that

that love me are beloved of my Father, and ſhall have what they need if ye ask in my Name.

But, I ſay, what cauſe would there be to ask in *his* Name more than in the Name of *ſome other*? ſince juſtice was provoked by our Sin; if he had not undertook to make up the difference that by Sin was made betwixt juſtice and us. For though there be in this Jeſus infinite worth, infinite righteouſneſs, infinite merit; yet if he make not with theſe, intereſt for us, we get no more benefit thereby than if there were no Mediator: But this Worth and Merit, is in him *for us*; for he undertook to reconcile us to God, it is *therefore* that his Name is with God ſo prevailing for us poor Sinners: and therefore that we ought to go to God in his Name. Hence therefore it is evident, that Jeſus Chriſt hath paid full price to God for Sinners, and obtained Eternal Redemption for them.

The Seventh Demonſtration.

THat Jeſus Chriſt, by what he hath done, hath paid full price to God for Sinners, *&c.* is evident, becauſe we are commanded alſo to give God thanks in his Name. By him therefore let us offer the Sacrifice of Praiſe continually, that is, the Fruit of our Lips, giving thanks in his

his Name, *Heb.* 13. 15.

By him therefore; wherefore? becauſe he alſo, that he might *ſanctifie us with his own Blood ſuffered without the Gate*, ver. 12.

He ſanctified us with his Blood, but why ſhould the Father have thanks for this? even becauſe the Father gave him for us, that he might die to ſanctifie us with his Blood. *Giving thanks to the Father which hath made us meet to be Partakers of the Inheritance of the Saints in Light, who hath delivered us from the Power of Darkneſs, and hath tranſlated us into the Kingdom of his dear Son, in whom we have redemption through his Blood, even the forgiveneſs of Sins*, Col. 1. 12, 13, 14. The Father is to be thanked, for the contrivance was alſo his, but the Blood, the Righteouſneſs, or that worthineſs, for the Sake of which we are accepted of God, is the Worthineſs of his own dear Son; as it is meet therefore that God ſhould have thanks, ſo it is neceſſary that he have it in his Name for whoſe ſake we indeed are accepted of him.

Let us therefore by him offer Praiſe.

Firſt, For the Gift of his Son, and for that we ſtand quit through him in his Sight; and that in deſpite of all inward weakneſs, and that in deſpite of all outward enemies.

When the Apoſtle had taken ſuch a view of himſelf as to put himſelf into a maze, with an out-cry alſo, *who ſhall deliver me?* he quiets himſelf

ſelf with this ſweet concluſion, *I thank God through Jeſus Chriſt*, Rom. 7. 24. He found more in the Blood of Chriſt to ſave him, than he found in his own Corruptions to damn him; but that could not be, had he not paid full price for him, had he not obtained Eternal Redemption for him. And can an Holy and Juſt God require that we give thanks to him in his Name, if it was not effectually done for us by him?

Further, when the Apoſtle looks upon Death, and the Grave, and ſtrengtheneth them by adding to them Sin and the Law, ſaying, *The Sting of Death is ſin, and the Strength of Sin is the Law*: he preſently addeth, *but thanks* be to God which giveth us the Victory through Jeſus Chriſt, 1 *Cor.* 15. The Victory over Sin, Death, and the Law, the Victory over theſe through our Lord Jeſus Chriſt; but God hath given us the Victory: but it is through our Lord Jeſus Chriſt, through his fulfilling the Law, through his deſtroying Death, and through his bringing in Everlaſting Righteouſneſs. *Eliſha* ſaid to the King of *Iſrael*, that *had it not been that he regarded the Perſon of* Jehoſhaphat, *he would not look to him, nor regard him*, 2 Kin. 3. 14. nor would God at all have looked to, or regarded thee, but that he reſpected the Perſon of Jeſus Chriſt.

Let the Peace of God therefore rule in your Hearts, to the which alſo you are called in one body, and be you thankful, Col. 3. 15. The Peace of

God, of that we have ſpoken before; but how ſhould this rule in our Hearts? he by the next words directs you; *Let the Word of Chriſt dwell in you richly*; that is, the Word that makes revelation of the Death and Blood of Chriſt, and of the Peace that is made with God for you thereby.

Giving thanks always for all things unto God & the Father in the Name of our Lord Jeſus Chriſt, Epheſ. 5. 20. For all things: for all things come to us through this Name Jeſus; Redemption, Tranſlation, the Kingdom, Salvation, with all the good things wherewith we are bleſſed.

Theſe are the Works of God, he gave his Son, and he brings us to him, and puts us into his Kingdom; that is, his true Body, which *Jeremiah* calleth, *a putting among the Children, and a giving us a Godly heritage of the Hoſt of Nations*, Joh. 6. Jer. 3. 19.

4. *Now thanks be to God, which cauſeth us always to triumph in Chriſt*, 2 Cor. 2. 13, 14.

See here our cauſe of triumph is through Chriſt Jeſus, and God cauſeth us through him to triumph: Firſt and chiefly, becauſe Chriſt Jeſus hath done our work for us, hath pleaſed God for our Sins, hath ſpoiled the powers of Darkneſs. God gave Jeſus Chriſt to undertake our Redemption; Chriſt did undertake it, did engage our Enemies, and ſpoiled them. *He ſpoiled principalities and powers, and made a ſhew of them openly,*

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triumphing over them upon the Croſs, Col. 2. 14, 15. Therefore, it is evident that he paid full price to God for Sinners with his Blood, becauſe God commands us, to give thanks to him *in his Name*; through his Name. *And whatſoever ye do in word or deed, do all in the Name of the Lord Jeſus, giving thanks unto God, and the Father, by him*, Col. 3. 17.

Take this Concluſion from the whole, no thanks are accepted of God, that come not to him in the Name of his Son; his Son muſt have the Glory of conveying our thanks to God, becauſe he was he that by his Blood conveyeth his Grace to us.

The Eight Demonſtration.

IN the next place; That Jeſus Chriſt by what he hath done, hath paid full price to God for Sinners, and obtained Eternal Redemption for them, is evident; *Becauſe we are exhorted to wait for, and to expect the full and glorious Enjoyment of that Eternal Redemption, at the ſecond Coming of the Lord from Heaven: Let your loins be girded about, and your Lights burning, and you your ſelves like unto men that wait for their Lord, that when he cometh and knocketh, ye may open unto him immediately*, Luk. 12. 35, 36.

Jesus Christ hath obtained by his Blood Eternal Redemption for us, and hath taken it up now in the Heavens, is (as I have shewed) preparing for us there Everlasting Mansions of rest; and then he will come again *for us*. This Coming is intended in this Text, and this Coming we are exhorted to wait for: and that I may more fully shew the Truth of this Demonstration, observe these following Texts.

1. It is said, *he shall* chuse our Inheritance for us. *He shall chuse our inheritance for us, the excellency of* Jacob *whom he loved*, Selah. *God is gone up with a Shout, &c.* Psal. 47. 4, 5.

These latter words intend the Ascension of Jesus Christ: His Ascension, when he had upon the Cross made reconciliation for iniquity; his Ascension into the Heavens to prepare our Mansions of Glory for us. For, our Inheritance is in the Heavens; our House, our Hope, our Mansion-House, and our incorruptible and undefiled Inheritance is in Heaven, 2 *Cor.* 1. 2. Col. 1. 5, 6. *Joh.* 14. 1, 2. 1 *Pet.* 1. 3, 4, 5.

This is called the Eternal Inheritance, of which we that are called, have received the Promise already, *Heb.* 9. 14, 15.

This Inheritance, I say, he is gone to chuse for us in the Heavens, because by his Blood he obtained it for us, *Heb.* 9. 12. and this we are commanded to wait for: but how ridiculous, yea, how great a cheat would this be, had he

not

not by his Blood obtained it for us.

2. *We wait for his Son from Heaven, whom he raiſed from the dead even Jeſus Chriſt, which delivered us from the Wrath to come,* 1 Theſ. 1. 10. He delivered us by his Blood, and obtained the Kingdom of Heaven for us, and hath promiſed that he would go and prepare our places, and come again and fetch us thither. *And if I go and prepare a Place for you, I will come again and receive you unto myſelf, that where I am there ye may be alſo,* Joh. 14. 3. This then is the Cauſe that we wait for him, we look for the reward of the Inheritance at his Coming, who have ſerved the Lord Chriſt in this World.

3. *For our converſation is in Heaven, from whence we look for the Saviour, the Lord Jeſus Chriſt,* Phil. 3. 20. We look for him to come, yet as a Saviour; a Saviour he was at his firſt Coming, and a Saviour he will be at his ſecond Coming. At his firſt Coming, he bought and paid for us; at his Second Coming, he will fetch us to himſelf. At his firſt Coming, he gave us promiſe of the Kingdom; at his ſecond Coming, he will give us poſſeſſion of the Kingdom. At his firſt Coming, he alſo ſhewed us how we ſhould be, by his own Transfiguration; at his ſecond Coming, *he will change our vile Body that it may be faſhioned like unto his Glorious Body,* Phil. 3. 21.

4. Hence therefore it is, that his Coming is called, our *bleſſed Hope. Looking for the Bleſſed*

Hope, and glorious Appearing of the Great God, and our Saviour Jesus Christ, Tit. 2. 13. A Blessed Hope indeed, if he hath bought our Persons with his Blood, and an Eternal Inheritance *for us* in the Heavens: A blessed Hope indeed, if also at his Coming we be certainly carried thither. No marvel then if Saints be bid to wait for it, and if Saints themselves long for it. But what a disappointment would these waiting Believers have, should all their expectations be rewarded with a Fable? and the result of their Blessed Hope can amount to no more, if our Saviour, the Lord Jesus Christ, either denieth to come, or coming, bringeth not with him the HOPE, the blessed HOPE that is laid up for us in Heaven: *Whereof we have certainly been informed by the Word of the Truth of the Gospel*, Col. 1. 5, 6.

5. *For Christ was once offered to bear the Sin of many, and unto them that look for him, shall he appear the second Time, without sin unto Salvation*, Heb. 9. 28. Here we have it promised that he shall come, that he shall appear the second time, but not with sin, as he did before, to wit, with, and in the Sin of his People when he bare them in his own Body; but *now* without sin, for he *before* did *put them away by the Sacrifice of himself*. Now then let the Saints look for him, not to die for the purchasing of their persons by Blood, but to bring to THEM, and to bring them

them alſo to that Salvation, that before, when he died, he obtained of God for them by his Death.

Theſe things are to be expected therefore, by them that believe in, and love Jeſus Chriſt, and that from faith and love ſerve him in this world; they are to be expected by them, being obtained *for* them by Jeſus Chriſt: And he ſhall give the Crown, ſaith *Paul*, not only to me, but to them that love his Appearing, 2 *Tim.* 4. 8, 9.

Now foraſmuch as this Inheritance in the Heavens is the Price, Purchaſe, and Reward of his Blood; how evidently doth it appear, that he hath paid full price to God for Sinners? Would God elſe have given him the Heaven to diſpoſe of to us that believe, and would he elſe have told us ſo! Yea, and what comfort could we have to look for his Coming, and Kingdom, and Glory, as the Fruits of his Death; if his Death had not for that purpoſe been ſufficiently efficacious. *O! the Sufferings of Chriſt, and the Glory that ſhall follow*, 1 Pet. 1. 11.

The Ninth Demonſtration.

THat Jeſus Chriſt by what he hath done, hath paid full price to God for Sinners, and obtained Eternal Redemption for Sinners is evident,

Becauſe of the Threatnings wherewith God hath threatned, and the Puniſhments wherewith he puniſhed thoſe that ſhall refuſe to be ſaved by Chriſt, or ſeek to make inſignificant the Doctrine of Righteouſneſs by Faith in him.

This Demonſtration conſiſteth of three parts.

1. It ſuggeſteth that ſome refuſe to be juſtified or ſaved by Chriſt, and alſo ſeek to make inſignificant the Doctrine of Righteouſneſs by Faith in him.

2. That God doth threaten theſe.

3. That God will puniſh theſe.

That ſome refuſe to be ſaved by Chriſt is evident, from many Texts. He is the Stone which the Builders have rejected: He is alſo diſallowed of Men: The Jews ſtumble at him, and to the Greeks he is fooliſhneſs; both ſaying this Man ſhall not rule over us, or how can this man ſave us? *Pſal.* 118. 22. *Mat.* 24. 42. 1 *Pet.* 2. 4. 1 *Cor.* 1. 23. *Luk.* 19. 14.

The Cauſes of mens refuſing Chriſt are many.

1. Their Love to ſin.

2. Their Ignorance of his Excellency.

3. Their Unbelief.

4. Their Deferring to come to him in the acceptable Time.

5. Their leaning to their own Righteouſneſs.

6. Their entertaining Damnable Doctrines.

7. Their loving the praiſe of Men.

8. The meanneſs of his Ways, his People, &c.

9. The juſt Judgment of God upon them.

10. The

10. The Kingdom is given to others.

Now theſe, as they all refuſe him, ſo they ſeek more or leſs, ſome practically, others in practice and judgment alſo, to make inſignificant the Doctrine of Righteouſneſs by Faith in him.

1. One does it by preferring his Sins before him.

2. Another does it by preferring his Righteouſneſs before him.

3. Another does it by preferring his Deluſions before him.

4. Another does it by preferring the World before him.

Now theſe God threatneth, theſe God puniſheth.

Firſt, God threatneth them. *Whoſoever ſhall not receive that Prophet, ſhall be cut off from amongſt his People*, Acts 3. 23. The Prophet is Jeſus Chriſt; the Doctrine that he preached was that he would lay down his Life for us, that he would give us his Fleſh to eat, and his Blood to drink by Faith: and promiſed, that if we did eat his Fleſh, and drink his Blood, *we ſhould have Eternal Life*. He therefore that ſeeth not, or that is afraid to venture his Soul for Salvation on the Fleſh and Blood of Chriſt by Faith, he refuſeth this Prophet, he heareth not this Prophet; and him God hath purpoſed to cut off. But would God thus have threatned, if Chriſt by his Blood

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and the Merits of the ſame, had not paid full price to God for Sinners, and obtained Eternal Redemption for them.

Secondly. *Sit thou on my Right Hand until I make thine Enemies thy Foot-ſtool*, Pſal. 110. 1. Mat. 22. 44. Heb. 1. 13. The Honour of ſitting at God's Right Hand, was given him becauſe he died, and offered his Body once for all. *This Man when he had offered up one Sacrifice for ſins for ever, ſat down on the Right Hand of God, from henceforth expecting till his Enemies be made his Foot-ſtool*, Heb. 10. 11, 12, 13. Expecting, ſince God accepted his Offering, that thoſe that refuſed him ſhould be trodden under foot, that is, ſunk by him into, and under endleſs & unſupportable vengeance. But would God have given the World ſuch an account of his Sufferings, that by one Offering he did perfect for ever them that are ſanctified? yea, and would he have threatned to make thoſe foes his Foot ſtool, that ſhall refuſe to venture themſelves upon his Offering (for they are indeed his Foes) had not his Eternal Majeſty been well pleaſed with the Price he paid to God for Sinners; had he not obtained Eternal Redemption for them?

Thirdly. *He ſhall come from Heaven with his mighty Angels in flaming-fire, taking vengeance on them that know not God, and that obey not the Goſpel of our Lord Jeſus Chriſt*, 2 Theſ. 1. 7, 8.

Here he expreſly telleth us wherefore they ſhall be

be puniſhed: Becauſe they know not God, and obey not the Goſpel of our Lord Jeſus Chriſt, where alſo is notably intimated that he that obeyeth not the Goſpel of Chriſt, knoweth not God, neither in his Juſtice or Mercy. But what is the Goſpel of our Lord Jeſus Chriſt, but good tidings of good things; to wit, Forgiveneſs of Sins by Faith in his Blood, an Inheritance in Heaven by Faith in his Blood, as the whole of all the foregoing diſcourſe hath manifeſted? Now, I ſay, can it be imagined that God would threaten to come upon the World with this Flaming-Fiery-Vengeance to puniſh them for their Non-ſubjection to his Sons Goſpel, if there had not been by himſelf paid to God full price for the Souls of Sinners; if he had not obtained Eternal Redemption by his Blood for Sinners?

Fourthly. *And* Enoch, *the ſeventh from* Adam *alſo prophefied of theſe, ſaying, Behold, the Lord cometh with ten thouſands of his Saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly Deeds, which they have ungodly committed, and of all their hard Speeches which ungodly Sinners have ſpoken againſt him,* Jude 14. 15.

The LORD that is here ſaid to come with ten thouſands of his Saints, is *Jeſus Chriſt* himſelf: and they that come with him are called *his Saints*, becauſe given to him by the Father, for the Sake of the ſhedding of his Blood. Now in that he is

ſaid

ſaid to come to execute judgment upon all, and eſpecially thoſe that ſpeak hard Speches againſt him; 'tis evident that the Father tendereth his *Name* which is, Jeſus, a Saviour, and his undertaking for our Redemption; and as evident that the hard Speeches, intended by the Text, are ſuch as vilify him, *as Saviour*, counting the Blood of the Covenant, *unholy*, and trampling him, that is Prince of the Covenant under the Feet of their reproachful Language; this is counted a putting of him to open ſhame, and a deſpiſing the riches of his Goodneſs, *Heb.* 10. *Chap.* 6. *Rom.* 2. Time would fail to give you a view of the revilings, deſpiteful ſayings, and of the Ungodly Speeches which theſe abominable Children of Hell, let fall in their Pamplets, Doctrines, and Diſcourſes, againſt this Lord the King. But the threatning is, He ſhall execute judgment upon them for all their ungodly Deeds, and for all their hard Speeches that ungodly Sinners have ſpoken againſt him.

Fifthly. *Take heed therefore leſt that come upon you which is ſpoken of in the Prophets: Behold, ye Deſpiſers, and wonder, and periſh: for I work a Work in your days, a Work which you ſhall in no wiſe believe, though a Man declare it unto you*, Act. 13. 40, 41.

This Work is the ſame we have been all this while treating of, to wit, Redemption by the Blood of Chriſt for Sinners, or that Chriſt hath paid

paid full price to God for Sinners, and obtained Eternal Redemption for them. This is manifeſt from *ver.* 23 to *ver.* 29. of this Chapter.

Now, obſerve, there are, and will be Deſpiſers of this Doctrine, and they are threatned with the Wrath of God. *Behold, ye Deſpiſers, and wonder, and periſh*: But would God ſo carefully have cautioned Sinners to take heed of *deſpiſing this Bleſſed Doctrine*, and have backed his Caution with *a threatming that they ſhall periſh*, if they perſiſt, had not himſelf received by the Blood of Chriſt full price for the Souls of Sinners?

Secondly. *As God threatneth, ſo he puniſheth thoſe that refuſe his Son, or that ſeek to vilify or make inſignificant, the Doctrine of Righteouſneſs by Faith in him.*

1. He puniſheth them with the abidings of his Wrath. *He that believeth not the Son, ſhall not ſee life, but the Wrath of God abideth on him*, Joh. 3. 36.

The Wrath of God for men; for ſin ſtands already condemned by the Law; & the Judgment is, that *they who refuſe the Lord Jeſus Chriſt*, ſhall have this Wrath of God for ever lie, and abide upon them: For they want a Sacrifice to pacifie wrath for the Sin they have committed, having reſiſted, and refuſed the Sacrifice of the Body of Chriſt. Therefore it cannot be that they ſhould get from under their preſent condition who have refuſed to accept of the undertaking of Chriſt for them.

Beſides,

Beſides, God to ſhew that he taketh it ill at the Hands of Sinners, that they ſhould refuſe the Sacrifice of Chriſt, hath reſolved that *there ſhall be no more Sacrifice for ſin. If therefore we ſin wilfully after we have received the Knowledg of the Truth; there remaineth no more Sacrifice for ſin,* Heb. 10. 26. God doth neither appoint another, neither will he accept another who-ever brings it. And here thoſe ſayings are of their own natural force; *How ſhall we eſcape, if we neglect ſo great Salvation!* And again, *See that ye refuſe not him that ſpeaketh, for if they eſcaped not who refuſed him that ſpake on Earth,* (Moſes) *How ſhall we eſcape if we turn away from him* (Chriſt) *that ſpeaketh from Heaven!* Heb. 2. 3. Chap. 12. 25.

This therefore is a mighty Demonſtration that Chriſt by what he hath done, hath paid full price to God for the Souls of Sinners, becauſe God ſo ſeverely threatneth, and alſo puniſheth them that refuſe to be juſtified by his Blood: he threatneth as you have heard, and puniſheth by leaving ſuch men in their Sins, under his heavy and unſupportable Vengeance here.

Secondly. *He that believeth not ſhall be damned,* Mar. 16. 16. damned in Hell-Fire. He that believeth not, but what ſhould he believe? Why!

1. That Jeſus is the Saviour. *If,* ſaith he, *ye believe not that I am he, ye ſhall die in your Sins.*

2. He

2. He that believeth not that he hath undertaken and compleatly perfected Righteouſneſs for us, ſhall die in his Sins, ſhall be damned and periſh in Hell-fire: For ſuch have no cloak for their Sin, but muſt ſtand naked to the ſhew of their Shame before the Judgment of God, that fearful Judgment. Therefore, after he had ſaid, there remains for ſuch, no more ſacrifice for ſin; he adds, *But a certain fearful looking for of judgment*; there is for them left nothing *but the Judgment of God*, and his fiery Indignation which ſhall devour the Adverſaries. *He that deſpiſed Moſes's Law died without mercy under two or three Witneſſes; of how much ſorer puniſhment ſuppoſe ye ſhall he be thought worthy, who hath trodden under foot the Son of God, and counted the Blood of the Covenant, wherewith he was ſanctified, an Unholy thing, and done deſpite to the Spirit of Grace?* Heb. 10. 25, 26.

See here, if fury comes not up now into the Face of God: now is mention made of his *fearful* Judgment and *fiery* Indignation. Now, I ſay, is mention made thereof, when it is ſuggeſted that ſome have light thoughts of him, count his Blood unholy, and trample his Sacrificed Body under the Feet of their Reproaches: *Now is he a Conſuming fire*, and will burn to the loweſt Hell. *For we know him that hath ſaid, Vengeance belongeth unto me, I will recompence, ſaith the Lord. And again, The Lord ſhall judg his People*, Heb.

10.

10. 28, 29, 30. Theſe words are urged by the Holy Ghoſt, on purpoſe, to beget in the Hearts of the Rebellious, reverend thoughts, and an high eſteem of the Sacrifice which our Lord Jeſus offered once for all upon Mount *Calvary* unto God the Father for our Sins; for that is the very argument of the whole Epiſtle.

It is ſaid to this purpoſe in one of *Paul*'s Epiſtles to the *Theſſalonians*, That becauſe men receive not the Love of the Truth, that they might be ſaved; *For this cauſe God ſhall ſend them ſtrong deluſions, that they ſhould believe a ly and be damned*, 2 Theſ. 2.

The Truth mentioned in the Place, *is Jeſus Chriſt. I am the Truth*, ſaith he, *Joh.* 14. 6. The Love of the Truth, is none elſe but the Love and Compaſſion of Jeſus Chriſt, in ſhedding his Blood for Mans Redemption. *Greater love than this hath no man, that a Man lay down his Life for his Friends*, Joh. 15. 13. This then is the Love of the Truth (of Jeſus) that he hath laid down his Life for us. Now that the rejectors of this Love, ſhould by this their rejecting procure ſuch wrath of God againſt them, that rather than they ſhall miſs of damnation, himſelf will chuſe their Deluſions for them, and alſo give them up to the effectual Working of theſe Deluſions: what doth this manifeſt, but that God is diſpleaſed with them that accept not of Jeſus Chriſt for Righteouſneſs, and will certainly order

der that their end ſhall be everlaſting Damnation: therefore Jeſus Chriſt hath paid full price to God for Sinners, and obtained Eternal Redemption for them.

The Uſe of the Doctrine.

I come now to make ſome uſe of, and to apply this Bleſſed Doctrine of the Undertaking of Jeſus Chriſt; and of his paying full Price to God for Sinners, and of his obtaining Eternal Redemption for them.

The firſt Uſe.

BY this Doctrine, *we come to underſtand many things which otherwiſe abide obſcure and utterly unknown*, becauſe this Doctrine is accompanied with the Holy Ghoſt, that Revealer of ſecrets, and Searcher of the deep things of God, 1 *Pet.* 1. 2. *Epheſ.* 1. 17. 1 *Cor.* 2. The Holy Ghoſt comes down with this Doctrine, as that in which it alone delighteth: therefore is it called *The Spirit of Wiſdom and Revelation in the Knowledg of Jeſus Chriſt. He giveth alſo the Light of the Knowledg of the Glory of God in the Face of Jeſus Chriſt*, 2 Cor. 4. 6. Little of God is known

in the World where the Goſpel is rejected: the Religious Jew, and the Wiſe Gentile may ſee more of God in a Crucified Chriſt, than in Heaven and Earth beſides: For *in him are hid all the Treaſures of Wiſdom and knowledg:* not only in his Perſon, as God, but alſo in his Undertakings as Mediator. Hence *Paul* telleth us, *That he determined not to know any thing among the* Corinthians *but Jeſus Chriſt and him Crucified*, Col. 2. 2, 3. 1 Cor. 2. 2, 3. I ſay more of God is revealed in this Doctrine to us, than we can ſee of him in Heaven and Earth without it.

Firſt, *Here* is more of *his* WISDOM ſeen, than in his making, and upholding all the Creatures. *His Wiſdom*, I ſay, in *deviſing means* to reconcile Sinners to an Holy and Infinite Majeſty, to be a *Juſt God*, and YET *a Saviour*; to be *juſt* to his Law, *juſt* to his Threatning, *juſt* to himſelf, and yet ſave Sinners, can no-way be underſtood till thou underſtandeſt why Jeſus Chriſt did hang on the Tree; for here only is the Riddle unfolded, *Chriſt died for our Sins*, and therefore can God in juſtice ſave us, *Iſa.* 45. 21. And hence is Chriſt called The Wiſdom of God, not only becauſe he is ſo eſſentially, but becauſe by him is the greateſt Revelation of his Wiſdom towards man. In Redemption therefore, by the Blood of Chriſt, God is ſaid *to abound towards us in all wiſdom*, Epheſ. 1. 7, 8. Here we ſee the higheſt Contradictions reconciled, here Juſtice kiſſeth

kiſſeth the Sinner, here a Man ſtands juſt in the Sight of God, while confounded at his own Pollutions; and here he that hath done no good, hath yet a ſufficient Righteouſneſs; even the Righteouſneſs of God which is by Faith of Jeſus Chriſt.

Secondly, *The* JUSTICE *of God*, is *here* more ſeen, than in puniſhing all the Damned. *He ſpared not his own Son*, is a Sentence which more revealeth the Nature of the Juſtice of God, than if it had ſaid *he ſpared not all the World.* True, he caſt Angels from Heaven, and drowned the Old World; he turned *Sodom* and *Gomorrah* into Aſhes, with many more of like nature, but what were all theſe to the Curſing of his Son? yea, what were ten thouſand ſuch manifeſtations of his Ireful Indignation againſt Sin, to that of ſtriking, afflicting, chaſtiſing, and making the darling of his Boſom the Object of his Wrath and Judgment. Here it is ſeen he reſpecteth not perſons, but, judgeth ſin, and condemneth him on whom it is found; yea although on Jeſus Chriſt his well-Beloved, *Rom.* 8. 32. *Gal.* 3. 13.

Thirdly, *The Myſtery of God's* WILL, is *here* more ſeen, than in hanging the Earth upon nothing; while he condemneth Chriſt though Righteous, and juſtifieth us though Sinners: while he maketh him to be ſin for us, and us the Righteouſneſs of God in him, 1 *Pet.* 3. 18. 2 *Cor.* 5. 20.

Fourthly, *The* POWER *of God*, is *here* more ſeen, than in making of Heaven and Earth; for, for one to bear, and get the Victory over Sin, when charged by the Juſtice of an Infinite Majeſty, in ſo doing, he ſheweth the Height of the Higheſt Power: For where ſin by the Law is charged, and that by God immediatly, there an Infinite Majeſty oppoſeth, and that with the whole of his Juſtice, Holineſs, and Power: So then, he that is thus charged, and engaged for the Sin of the World, muſt not only be equal with God, but ſhew it, by over-coming that Curſe and Judgment that by Infinite Juſtice is charged upon him for Sin.

When Angels and Men had ſinned, how did they fall and crumble before the Anger of God! they had not power to withſtand the terrour, nor could there be worth found in their Perſons, or Doings, to appeaſe diſpleaſed Juſtice. But behold here ſtands the Son of God before him in the Sin of the World, his Father finding him there, curſeth, and condemns him to death: but he by the Power of his God-head, and the Worthineſs of his Perſon and Doings, vanquiſheth ſin, ſatisfieth God's Juſtice, and ſo becomes the Saviour of the World. Here then is Power ſeen: Sin is a Mighty thing, it cruſheth all in pieces, ſave him whoſe Spirit is Eternal, *Heb.* 9. 14. Set Chriſt, and his Sufferings aſide, and you neither ſee the Evil of Sin, nor the

Diſ-

Diſpleaſure of God againſt it; you ſee them not in their utmoſt. Had'ſt thou a view of all the Legions that are now in the pains of Hell, yea, couldeſt thou hear their ſhreeks, and groans together at once, and feel the whole of all their burden: much of the evil of Sin, and of the Juſtice of God againſt it, would be yet unknown by thee; for thou wouldeſt want power to feel, and bear the utmoſt! A Giant ſhews not his Power, by killing of a little Child, nor yet is his might ſeen by the reſiſtance that ſuch a little one makes, but then he ſheweth his power when he dealeth with one like himſelf: yea, and the Power alſo of the other is then made manifeſt in ſaving himſelf from being ſwallowed up with his Wrath. Jeſus Chriſt alſo made manifeſt his Eternal Power and God-head, more, by bearing and over-coming our Sins; than in making, or upholding the whole World: Hence Chriſt Crucified, is called *the Power of God*, 1 Cor. 1. 23, 24.

Fifthly, The LOVE *and* MERCY *of God*, is more ſeen in, and by this Doctrine, than any other way. Mercy and Love are ſeen in that God gives us Rain and fruitful Seaſons, and in that he filleth our Hearts with food and gladneſs; from that bounty he beſtoweth upon us as men, as his Creatures. Oh! but herein is Love made manifeſt *in that Chriſt laid down his Life for us*: And God commended his Love towards us, *in that*

while we were yet Sinners Chriſt died for us; 1 Joh. 3. 16. Chap. 4. 10 Rom. 5. 8.

Never Love like this, nor did God ever give ſuch diſcovery of his Love from the beginning to this Day. *Herein is Love, not that we loved God, but that he loved us, and ſent his Son to be the Propitiation for our Sins.*

Here is Love, that God ſent his Son! his Darling! his Son that never offended! his Son, that was always his delight! Herein is Love that he ſent him to ſave Sinners! to ſave them by bearing their Sins! by bearing their Curſe! by dying their Death! and by carrying their Sorrows! Here is Love in that while we were yet Enemies, Chriſt died for us! yea, here is Love, *in that while we were yet without ſtrength, Chriſt died for the Ungodly*, Rom. 5.

The ſecond Uſe.

But Secondly, as this Doctrine giveth us the beſt diſcovery of God; ſo alſo it giveth us the beſt diſcovery of our ſelves, and our own things.

Firſt, It giveth us the beſt diſcovery of our ſelves: Wouldeſt thou know Sinner, what thou art; *look up to the Croſs*, and behold a Weeping, Bleeding, Dying Jeſus: nothing could do but that, nothing could ſave thee but his Blood; Angels could not, Saints could not, *God could not*, becauſe he could not ly, becauſe he could not deny himſelf. What a thing is Sin, that it ſhould

ſink

ſink all that bear its burden, yea it ſunk the Son of God himſelf into death and the Grave, and had alſo ſunk him into Hell-fire for ever, had he not been the Son of God; had he not been able to take it on his Back, *and bear it away.* O! This Lamb of God. Sinners were going to Hell, Chriſt was the Delight of his Father, and had a whole Heaven to himſelf; but that did not content him, Heaven could not hold him. *He muſt come into the World to ſave Sinners*, 1 Tim. 1. 15. Ay, and had he not come, thy Sins had ſunk thee, thy Sins had provoked the Wrath of God againſt thee; to thy perdition and deſtruction for ever. There is no Man, but is a Sinner, there is no Sin but would damn an Angel, ſhould God lay it to his charge. Sinner, the Doctrine of Chriſt crucified crieth, therefore, aloud unto thee, *that ſin hath made thy Condition dreadful*: See your ſelves, your Sin, and conſequently, the Condition that your Souls are in, by the Death and Blood of Chriſt; Chriſts Death giveth us the moſt clear diſcovery of the dreadful Nature of our Sins. I ſay again, if ſin be ſo dreadful a thing as to break the Heart of the Son of God (for ſo he ſaith it did) how ſhall a Poor, Wretched, Impenitent, damned Sinner, wreſtle with the Wrath of God. Awake Sinners, you are loſt, you are undone, you periſh, you are damned, Hell-fire is your Portion for ever, if you abide in your Sins, and be found without

a Saviour in the dreadful Day of Judgment.

Secondly, For your good Deeds cannot help you, the Blood of Chriſt tells you ſo: For by this Doctrine, *Chriſt died for our Sins*, God damneth to death and hell, the Righteouſneſs of the World. Chriſt muſt die, or Man be damned: where is now any room for the Righteouſneſs of Men? room, I ſay, for Man's Righteouſneſs, as to his Acceptance and Juſtification. Bring then thy Righteouſneſs to the Croſs of Jeſus Chriſt, and in his Blood behold the Demands of Juſtice; behold them, I ſay, in the Cries, and Tears, in the Blood and Death of Jeſus Chriſt. Look again, and behold the Perſon dying; ſuch an one as *never* ſinned, nor offended at *any* time, *yet he dies*. Could an Holy Life, an Innocent, Harmleſs Converſation have ſaved one from death, *Jeſus had not died*. But he muſt die, Sin was charged, therfore Chriſt muſt die.

Men therefore need to go no further to prove the Worth of their own Righteouſneſs, than to the Death of Chriſt: They need not be to ſeek in that Matter till they ſtand before the Judgment-Seat.

Queſt. *But how ſhould I prove the Goodneſs of mine own Righteouſneſs, by the Death and Blood of Chriſt?*

Anſ. Thus: If Chriſt muſt die for Sin, then all thy Righteouſneſs cannot ſave thee. *If Righteouſneſs comes by the Law, then Chriſt is dead in vain*, Gal. 2. 21. By this Text 'tis manifeſt, that

that either Chriſt died in vain, or thy Righteouſneſs is vain. If thy Righteouſneſs can ſave thee, then Chriſt died in vain. If nothing below, or beſides the Death of Chriſt could ſave thee, then thy Righteouſneſs is in vain; one of the two muſt be caſt away, either Chriſt's, or thine. Chriſt Crucified to ſave the World, diſcovereth two great evils in Man's own Righteouſneſs: I mean when brought for Juſtification and Life.

1. It oppoſeth the Righteouſneſs of Chriſt.
2. It condemneth God of Fooliſhneſs.

1. It oppoſeth the Righteouſneſs of Chriſt; in that it ſeeketh it ſelf to ſtand, where ſhould the Righteouſneſs of Chriſt; to wit, in God's affection for the Juſtification of thy Perſon, and this is one of the higheſt affronts to Chriſt, that poor man is capable to give him: Right worthily therefore, doth the Doctrine of the Goſpel damn the Righteouſneſs of Men, and promiſeth the Kingdom of God to Publicans and Harlots rather.

2. It condemneth God of Fooliſhneſs: For if Works of Righteouſneſs which we can do, can juſtifie from the Curſe of the Law in the Sight of God, then is not all the Treaſures of Wiſdom found in the Heart of God and Chriſt: For this Dolt-headed Sinner, hath now found out a Way of his own, unawares to God, to ſecure his Soul from Wrath and Vengeance. I ſay, unawares to God; for he never imagined that ſuch a thing could

could be, for had he, he would never have purpoſed before the World began, to ſend his Son to die for Sinners. Chriſt is the Wiſdom of God, as you have heard, and that as he is our Juſtifying Righteouſneſs. God was manifeſt in the Fleſh to ſave us, is the great Myſtery of Godlineſs. But wherein lyeth the depth of this Wiſdom of God in our Salvation, *if Man's Right-hand can ſave him* ? Job 40. 10, 11, 12, 13, 14.

Yea, wherefore hath God alſo given it out, that there is none other Name given to Men, under Heaven whereby we muſt be ſaved : I ſay again, why is it affirmed, without ſhedding of Blood is no Remiſſion, if Mans good Deeds can ſave him ?

This Doctrine therefore of the Righteouſneſs of Chriſt, being rightly preached, and truly believed, arraigneth and condemneth Man's Righteouſneſs to Hell : It caſteth it out, as *Abraham* caſt out *Iſmael*.

BLOOD ! BLOOD, the ſound of *Blood*, abaſeth all the Glory of it. When Men have ſaid all, and ſhewed us what they can, they have no Blood to preſent God's Juſtice with ; yet 'tis *Blood that maketh an Atonement for the Soul*, and nothing but *Blood* can waſh us from our Sins, *Levit.* 17. 11. *Revel.* 1. 5. *Heb.* 9.

Juſtice calls for *Blood*, Sins call for *Blood*, the Righteous Law calls for *Blood* ; yea the Devil him-

himſelf muſt be overcome by *Blood*: Sinner where is now thy Righteouſneſs? Bring it before a Conſuming Fire; [for our God is a Conſuming Fire] Bring it before the Juſtice of the Law: yea try if ought but the Blood of Chriſt can ſave thee from thy Sins, and Devils; try it, I ſay, by this Doctrine; go not one ſtep further before thou haſt tried it.

Thirdly, By this Doctrine we are made to ſee, *the worth of Souls*: it cannot be but that the Soul is of Wonderful Price, when the Son of God will not ſtick to ſpill his Blood for it. O Sinners, you that will venture your Souls for a little pleaſure, ſurely you know not the worth of your Souls. Now if you would know what your Souls are worth, and the Price which God ſets them at, read that Price by the Blood of Chriſt. The Blood of Chriſt was ſpilt to ſave Souls. *For ye are bought with a Price*, and that Price none other than the Blood of Chriſt; wherefore glorify God in yourBodies and in yourSpirits which are Gods, 1 *Cor.* 6. 20. Sinners, you have Souls, can you behold a Crucified Chriſt and not Bleed, and not Mourn, and not fall in Love with him?

The third Uſe.

By this Doctrine Sinners, as Sinners, are encouraged to come to God for mercy, for the Curſe due to Sin is taken out of the way. I ſpeak now

now to Sinners that are awake, and ſee themſelves Sinners.

There are two things in ſpecial when Men begin to be awakened, that kill their thoughts of being ſaved.

1. A Senſe of ſin.
2. The Wages due thereto.

Theſe kill the Heart, for who can bear up under the guilt of Sin? *If our Sins be upon us, and we pine away in them, how can we* THEN *live?* Ezek. 33. 10. How indeed! it is impoſſible. So neither can Man grapple with the Juſtice of God. *Can thine Heart endure, or can thine Hands be ſtrong?* they cannot. *A wounded Spirit who can bear?* Men cannot, Angels cannot: wherefore if now Chriſt be hid, and the bleſſing of Faith in his Blood denied, wo be to them: ſuch go after *Saul* and *Judas*, one to the Sword, and the other to the Halter, *Ezek.* 22. 14. *Prov.* 18. 14. and ſo miſerably end their days; for come to God they dare not, the thoughts of that Eternal Majeſty ſtrikes them through.

But now preſent ſuch Poor dejected Sinners with a Crucified Chriſt, and perſwade them that the Sins under which they ſhake and tremble, was long ago laid upon the Back of Chriſt, and the *Noiſe*, and *Senſe*, and *Fear* of damning, begins to ceaſe, depart, and fly away: Dolours, and Terrours fade, and vaniſh, and that Soul conceiveth hopes of Life. For thus the Soul ar-

argueth, is this indeed the Truth of God, that Chriſt was made to be Sin for me! was made the Curſe of God for me! Hath he indeed born all my Sins, and ſpilt his Blood for my Redemption? O bleſſed Tidings, O welcome Grace! *Bleſs the Lord O my Soul, and all that is within me bleſs his Holy Name.* Now is peace come, now the Face of Heaven is altered: *Behold all things are become new.* Now the Sinner can abide Gods Preſence, yea ſees unutterable Glory and Beauty in him: For here he ſees Juſtice ſmite. While *Jacob* was afraid of *Eſau*, how heavily did he drive, even towards the Promiſed Land? but when *killing* thoughts were turned into *kiſſing*, and the fears of the Swords Point turned into Brotherly Embraces, what ſays he, *I have ſeen thy Face, as though it had been the Face of God, and thou waſt pleaſed with me?* Gen. 33. 10.

So, and far better is it, with a poor diſtreſſed Sinner at the Revelation of the Grace of God through Jeſus Chriſt. *God was in Chriſt reconciling the World unto himſelf not imputing their Treſpaſſes to them:* O! what work will ſuch a word make upon a wounded Conſcience, eſpecially when the next words follow. *For he hath made him to be Sin for us, who knew no ſin, that we might be made the Righteouſneſs of God in him.*

Now the Soul ſees qualifications able to ſet him *quit* in the Sight of God: Qualifications *prepared already.* Prepared I ſay *already*, and that by God

God through Chriſt; even ſuch as can perfectly anſwer the Law. What doth the Law require? If Obedience, *here it is*; if Bloody Sacrifice, *here it is*; if infinite Righteouſneſs, *here it is.* Now then the Law condemns him that Believes, *before God*, no more; for all its Demands are anſwered, all its Curſes are ſwallowed up in the Death and Curſe Chriſt underwent.

Object. *But reaſon ſaith, ſince Perſonal Sin brought the Death, ſurely Perſonal Obedience muſt bring us Life and Glory.*

Anſ. True, Reaſon ſaith ſo, and ſo doth the Law it ſelf, *Rom.* 10. 5. but God, we know, is above them both, and he in the Covenant of Grace, ſaith otherwiſe: to wit, *That if thou ſhalt confeſs with thy Mouth the Lord Jeſus, and ſhall believe in thine Heart that God hath raiſed him from the Dead, thou ſhalt be ſaved*, Rom. 10. 6, 7, 8, 9.

Let Reaſon then hold his tongue, yea let the Law with all his Wiſdom ſubject it ſelf to him that made it; let it look for ſin where God hath laid it; let it *approve* the Righteouſneſs which *God approveth:* yea though it be not *that* of the Law, *but that by Faith of Jeſus Chriſt.*

God hath *made* him our Righteouſneſs; God hath made him our Sin; God hath made him our Curſe; God hath made him our Bleſſing. Methinks this word *God hath made it ſo*, ſhould ſilence all the World.

The

The fourth Uſe.

Fourthly, *By this Doctrine ſufficiency of argument is miniſtred to the tempted, to withſtand, thereby, the aſſaults of the Devil.*

When the Souls begin to ſeek after the Lord Jeſus, then Satan begins to afflict and diſtreſs, as the *Canaanites* did the *Gibeonites*, for making Peace with Jehoſhuah, *Joſ.* 10. 1, 6.

There are three things that do uſually afflict the Soul that is earneſtly looking after Jeſus Chriſt.

1. Dreadful accuſations from Satan.
2. Grievous defiling and infectious thoughts.
3. A ſtrange readineſs in our Nature to fall in with both.

By the firſt of theſe the Heart is made continually to tremble. Hence his Temptations are compared to the roaring of a Lyon, 1 *Pet.* 5. 8. For as the Lyon by roaring killeth the Heart of his Prey, ſo doth Satan, kill the Spirit of theſe that hearken to him: For when he tempteth, eſpecially by way of accuſation, he doth to us, as *Rabſhakeh* did to the Jews: *He ſpeaks to us in our own Language.* He ſpeaks our Sin at every word, our guilty Conſcience knows it, he ſpeaks our Death at every word, our doubting Conſcience feels it.

Secondly, Beſides this, there doth now ariſe even

even in the Heart ſuch defiling, and foul infectious thoughts, that putteth the Tempted to their wits end: for now it ſeems to the Soul that the very flood-Gates of the Fleſh are opened, and that to ſin there is no ſtop at all; now the Air ſeems to be covered with darkneſs, and the Man is as if he was changed into the nature of a Devil: Now if ignorance and unbelief prevail, he concludeth that he is reprobate, made to be taken and deſtroyed.

Thirdly, Now alſo he feeleth in him a readineſs to fall in with every temptation; a readineſs, I ſay, continually preſent, *Rom.* 7. 21. This throws all down, now deſpair begins to ſwallow it up; now it can neither pray, nor read, nor hear, nor meditate on *God*, but Fire and Smoke continually burſteth forth of the Heart againſt *him*; now ſin and great confuſion puts forth it ſelf in all: yea, the more the Sinner deſireth to do a duty ſincerely, the further off it always finds it ſelf: For by how much the Soul ſtruggleth under theſe diſtreſſes, by ſo much the more doth Satan put forth himſelf to reſiſt, ſtill infuſing more poiſon, that if poſſible it might never ſtruggle more (for ſtrugglings are alſo as poiſon to Satan.) The Fly in the Spider's Webb, is an emblem of the Soul in ſuch a condition; the Fly is entangled in the Webb, at this the Spider ſhews himſelf; if the Fly ſtir again, down comes the Spider to her, and claps a Foot upon her, if yet

yet the Fly makes a noiſe, then with poiſoned Mouth the Spider lays hold upon her; if the Fly ſtruggle ſtill, then he poiſons her more and more; what ſhall the Fly do now? why ſhe dies, if ſome-body does not quickly releaſe her. *This is the caſe of the Tempted, they are entangled in the Webb,* (their Feet and Wings are entangled) *now Satan ſhews himſelf, if the Soul now ſtruggleth, Satan laboureth to hold it down; if it now ſhall make a noiſe, then he bites with blaſphemous Mouth,* (more poiſonous than the Gall of a Serpent.) *If it ſtruggle again, then he poiſoneth more and more*: inſomuch that it needs at laſt muſt die in the Net, *if the Man, the Lord Jeſus, helps not out.*

The afflicted Conſcience underſtands my words.

Further, though the Fly in the Webb, is altogether uncapable of looking for relief, yet this awakened tempted Chriſtian is not; what muſt he do therefore? how ſhould he contain hopes of life? If he looks to his Heart there is Blaſphemy; if he looks to his duties, there is Sin; if he ſtrives to mourn and lament, perhaps he cannot, unbelief and hardneſs hinder: ſhall this Man lie down in deſpair? No: ſhall he truſt to his duties? No: ſhall he ſtay from Chriſt till his Heart is better? No: What then? Let him NOW look to Jeſus Chriſt Crucified, then ſhall he ſee his Sins anſwered for, then ſhall he ſee Death a-dying, then ſhall he ſee *Guilt* born by

another, and there ſhall he ſee the Devil overcome. This ſight deſtroys the Power of the firſt Temptation; purifies the Heart and inclines the Mind to all good things.

And to encourage thee, tempted Creature, to this moſt Goſpel-Duty: Conſider, that when Jeſus Chriſt read his Commiſſion upon the entering into his Miniſtry, he proclaimed: *The Spirit of the Lord is upon me, becauſe he hath anointed me to preach the Goſpel to the Poor, he hath ſent me to heal the broken-Hearted, to preach deliverance to the Captives, and recovering of ſight to the Blind, to ſet at liberty them that are bruiſed, to preach the acceptable Year of the Lord*, Luk. 4. 18, 19.

Theſe things therefore ſhould the Tempted believe, but believing is now ſweating-work; for Satan will hold as long as poſſible, and only ſtedfaſt Faith can make him fly: But O! the Toyl of a truly gracious Heart in this Combate, if Faith be weak, he can ſcarce get higher than his Knees; Lord help, Lord ſave, and then down again, till an Arm from Heaven takes him up; until Jeſus Chriſt be evidently ſet forth Crucified for him, and Curſed for his Sin: for then (and not till then) the Temptation rightly ceaſeth, at leaſtwiſe for a Seaſon. Now the Soul can tend to look about it, and thus conſider with it ſelf: If Chriſt hath born my Sin and Curſe, then 'tis taken away from me, and ſeeing thus to take away ſin, was the Contrivance of the God of Heaven, I will bleſs his

his Name, hope in his Mercy, and look upon Death and Hell with Comfort. *Thine Heart ſhall meditate terrour, thou ſhalt ſee the Land that is very far off,* Iſa. 33. 16, 17, 18.

The fifth Uſe.

Fifthly, This Doctrine *makes Chriſt precious to the Believers. Unto you therefore which believe he is precious,* 1 Pet. 2. 5. This Head might be greatly enlarged upon, and branched out into a Thouſand particulars, & each one full of weight and glory.

1. By conſidering what Sin is.
2. By conſidering what Hell is.
3. By conſidering what Wrath is.
4. By conſidering what Eternity is.
5. By conſidering what the loſs of a Soul is.
6. What the loſs of God is.
7. What the loſs of Heaven is.
8. And what it is to be in utter Darkneſs with Devils and damned Souls for ever and ever.

And after all to conclude, *from all theſe Miſeries the Lord Jeſus delivered me.*

Further, This makes Chriſt precious, if I conſider in the next place:

1. How he did deliver me, 'twas with his Life, his Blood; it coſt him Tears, Groans, Agony, Separation from God; to do it he endured his Fathers Wrath, bare his Fathers Curſe, and

and died thouſands of deaths at once.

2. He did this, while I was his Enemy, without my deſires, without my knowledg, without my deſerts, he did it unawares to me.

3. He did it freely, cheerfully, yea he longed to die for me; yea, Heaven would not hold him for the Love he had to my Salvation, which alſo he hath effectually accompliſhed for me at *Jeruſalem*. Honourable Jeſus! precious Jeſus! loving Jeſus! *Jonathan*'s Kindneſs captivated *David*, and made him precious in his Eyes for ever. *I am diſtreſſed for thee my Brother* Jonathan (ſaid he) *very pleaſant haſt thou been to me; thy Love to me was wonderful, paſſing the Love of Women*, 2 Sam. 1. 26. Why, what had *Jonathan* done? O! He had *delivered* David *from the Wrath of* Saul. But how much more ſhould he be precious to me, who hath ſaved me from Death and Hell! who hath delivered me from the Wrath of God! *The Love of Chriſt conſtraineth us.* Nothing will ſo edge the Spirit of a Chriſtian as, *Thou waſt ſlain, and haſt redeemed us to God by thy Blood:* This makes the Heavens themſelves ring with joy and ſhouting. Mark the Words, *Thou waſt ſlain, and haſt redeemed us to God with thy Blood, out of every Kindred, and Tongue, and People, and Nation, and and haſt made us unto our God, Kings, and Prieſts, and we ſhall reign on the Earth.* What follows now? *And I beheld, and heard the Voice of many Angels round about the Throne, and the Beaſts, and*

the

the Elders, and the Number of them was ten thouſand times ten thouſand, and thouſands of thouſands, ſaying with a loud Voice, Worthy is the Lamb *that was ſlain, to receive Power, and Riches, and Wiſdom, and Strength, and Honour, and Glory, and Bleſſing; and every Creature which is in Heaven, and on the Earth, and ſuch as are in the Sea, and all that are therein heard I, ſaying, Bleſſing, Honour, Glory, and Power, be unto him that ſitteth upon the Throne, and to the* LAMB *for ever and and ever,* Revel. 5. 9, 10, 11, 12, 13.

Thus alſo is the Song, that New-Song, that is ſaid to be ſung by the Hundred fourty and four thouſand which ſtand with the LAMB upon Mount *Sion*, with his Fathers Name written in their Fore-heads. Theſe are alſo called Harpers, Harping with their Harps. *And they ſang as it were a new Song before the Throne, and before the four Beaſts, and the Elders; and none could learn that Song but the Hundred and fourty and four thouſand, which were redeemed from the Earth,* Revel. 14. 1, 2, 3.

But why could they not learn that Song? Becauſe they were not redeemed; none can ſing of this Song but the Redeemed: they can give Glory to the Lamb, the Lamb that was ſlain, and that redeemed them to God by his Blood. 'Tis Faith in his Blood on Earth, that will make us ſing this Song in Heaven. Theſe Shoutings, and

and Heavenly Songs muſt needs come from Love put into a Flame by the Sufferings of Chriſt.

The laſt Uſe.

If all theſe things be true, what follows but a Demonſtration of the Accurſed Condition of thoſe among the Religious in theſe Nations whoſe notions put them far off from Jeſus, and from venturing their Souls upon his Bloody Death. I have obſerved ſuch a Spirit as this in the World, that careth not for knowing of Jeſus; the Poſſeſſed therewith do think, that it is not material to Salvation to venture upon a Crucified Chriſt. Neither do they trouble their Heads or Hearts with inquiring whether Chriſt Jeſus be riſen, and aſcended into Heaven, or whether they ſee him again or no, but rather are for concluding, that there will be no ſuch thing: Theſe Men ſpeak not by the Holy Ghoſt, for in the Sum, they call *Jeſus Accurſed*; but I doubt not to ſay that many of them are *Anathematiſed of God, and ſhall ſtand ſo*, till the Coming of the Lord Jeſus, to whom be Glory for ever and ever: *Amen.*

THE END.

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